

Z
6621
A75A36
1905

CATALOGUE

OF THE

ARABIC AND PERSIAN MANUSCRIPTS

IN THE

LIBRARY OF THE CALCUTTA MADRASAH

BY

KAMALU 'D-DIN AHMAD, M.A.,

AND

ABDU 'L-MUQTADIR

WITH AN INTRODUCTION

BY

E. DENISON ROSS, PH. D.,

PRINCIPAL, CALCUTTA MADRASAH.

PUBLISHED BY ORDER OF THE GOVERNMENT OF BENGAL.



Calcutta:

THE BENGAL SECRETARIAT BOOK DEPOT.

1905.

[Price Indian, Rs. 2; English, three shillings.]

California
National
Library



LIBRARY
UNIVERSITY OF
CALIFORNIA
SAN DIEGO

X1554



Digitized by the Internet Archive
in 2008 with funding from
Microsoft Corporation

CATALOGUE
OF THE
ARABIC AND PERSIAN MANUSCRIPTS

IN THE
LIBRARY OF THE CALCUTTA MADRASAH

BY
KAMALU 'D-DÎN AHMAD, M.A.,
AND
'ABDU 'L-MUQTADIR

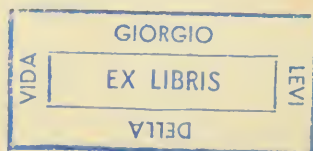
WITH AN INTRODUCTION

BY
E. DENISON ROSS, PH. D.,
PRINCIPAL, CALCUTTA MADRASAH.

PUBLISHED BY ORDER OF THE GOVERNMENT OF BENGAL.



Calcutta:
THE BENGAL SECRETARIAT BOOK DEPÔT.
1905.



Published at the BENGAL SECRETARIAT BOOK DEPOT,
Writers' Buildings, Calcutta.

OFFICIAL AGENTS.

In India—

MESSRS. THACKER, SPINK & Co., Calcutta and
Simla.
MESSRS. NEWMAN & Co., Calcutta.
MESSRS. HIGGINBOTHAM & Co., Madras.
MESSRS. THACKER & Co., LD., Bombay.
MESSRS. A. J. COMBRIDGE & Co., Bombay.
THE SUPERINTENDENT, AMERICAN BAPTIST
MISSION PRESS, Rangoon.
MRS. RADHABAI ATMARAM SAGOON, Bombay.
MESSRS. R. CAMBRAY & Co., Calcutta.
RAI SAHIB M. GULAB SINGH & SONS, Proprie-
tors of the Mufid-i-am Press, Lahore, Punjab.
MESSRS. S. K. LAHIRI & Co., Printers and Book-
sellers, College Street, Calcutta.
MESSRS. V. KALYANARAMA IYER & Co., Book-
sellers, &c., Madras.
MESSRS. D. B. TARAPOREVALA SONS & Co.,
Book-sellers, Bombay.
MESSRS. G. A. NATESON & Co., Madras.
MR. N. B. MATHUR, Superintendent, Nazair
Kanuni Hind Press, Allahabad.
THE CALCUTTA SCHOOL BOOK SOCIETY.

In England—

MR. E. A. ARNOLD, 41 & 43 Maddox Street,
Bond Street, London, W.
MESSRS. CONSTABLE & Co., 16 James Street,
Haymarket, London, W.
MESSRS. KEGAN PAUL, TRENCH, TRÜBNER
& Co., Charing Cross Road, London.
MR. B. ALFRED QUARITCH, 15 Piccadilly,
London.
MESSRS. P. S. KING & SON, 2 & 4 Great Smith
Street, Westminster, London.
MESSRS. H. S. KING & Co., 65 Cornhill, London.
MR. B. H. BLACKWELL, 50-51 Broad Street,
Oxford.
MESSRS. DEIGHTON BELL & Co., Cambridge.

On the Continent—

MESSRS. R. FRIEDLÄNDER & SOHN, Berli
N. W. Carlstrasse, 11.
MR. OTTO HARRASSOWITZ, Leipzig.
MR. KARL HIERSEMANN, Leipzig.
MR. ERNEST LEROUX, 28 Rue Bonaparte, Paris.
MR. MARTINUS NIJHOFF, The Hague.

Z
6621
A75A35
1905

INTRODUCTION.

THE present catalogue may fairly claim to mark an advance in Oriental scholarship among the Musulmans of India. As far as I am aware, it is the first catalogue *raisonné* ever prepared by Indian Muhammadans and almost the first catalogue *raisonné* of an Indian Library.⁽¹⁾

In the past we have had catalogues, so called, in plenty, prepared by Indian moulavis, but these deserve no better title than that of lists or registers, and they lack precisely those details which scholars at a distance require. For it must be borne in mind that by far the greater portion of Arabic and Persian literature to this day exists only in manuscript; and that many of the most important works in both these languages are represented by only one or two copies.

Now a catalogue may serve two purposes, first and foremost, it should be a guide to the contents of a collection, and this condition is more or less fulfilled by every catalogue however summary. Secondly, it should supply Bibliographical and Historical data to scholars who cannot have access to the books themselves. Thus every good catalogue of manuscripts should add to the sum total of our knowledge of literature. It is obvious that a mere hand list does not fulfil this second purpose.

It happened that not long after my arrival in India I had the privilege of visiting, with His Excellency Lord Curzon, the Bankipore Library, founded by Khuda Baksh Khan, C.I.F., who had bequeathed it to his native town. This splendid collection of Arabic and Persian manuscripts owing to the fact

(1) The Library of the King of Oudh was in part catalogued by Dr. Sprenger but only one volume (dealing with the Persian and Urdu poets) appeared; and the Mulla Firoz Library was catalogued by Mr. Rehatsek.

that it has never been properly catalogued, is almost unknown in Europe and not nearly so well known as it deserves to be among the learned Musulmans of India. I had no difficulty in convincing so great a patron of learning as Lord Curzon of the imperative need of a good catalogue to this Library, and, at His Excellency's desire, the Government of Bengal arranged to provide funds for this purpose.

It was finally decided that two maulavis should be respectively appointed to undertake the cataloguing of the Arabic and Persian manuscripts, and that prior to their entering on their labours they should undergo a course of training for a period of six months, under myself, in European methods of cataloguing.

Funds were generously provided for the purchase of the principal European catalogues, and the two moulavis with such models before them, very quickly learnt what was required. I could devise no better course of training for these young men than the cataloguing of the small collection of Arabic and Persian manuscripts in the Madrasah Library. And it is thus that the present catalogue came into existence.

I venture to think that scholars will regard the present undertaking, in spite of its many faults and shortcomings, as highly creditable to Maulavis Kamaluddin Ahmad and Abdul Muqtadir. Though I have been through the catalogue several times myself while it was passing through the press, I have purposely made very few corrections, as I thought it best for the compilers to bear the full responsibility and share the entire credit. The type, as all readers will at once remark, leaves very much to be desired, and the misprints are, I fear, almost past counting. It is to be hoped that Government will, ere long, be in possession of better founts, for the founts are more to blame than the printers.

How this collection was originally formed, I have never been able to ascertain; but many of the bindings, bearing the

stamp of the Madrasah, date back at least sixty years. I have no doubt that the collection has from time to time been pilfered, and the wonder is that, in the absence of a proper list, any books remained at all. One of my greatest regrets is that Dr. Sprenger (Principal from 1850—1857) should have added so little to the Madrasah collection, seeing that during his stay in India he made one of the finest collections of Arabic and Persian manuscripts ever brought together by a single man. The catalogue of Arabic manuscripts in the Berlin Library contains no less than 2,052 numbers under the title of the Sprenger Collection. With efficient supervision and adequate catalogues, I see no reason why the Manuscript Libraries of India should be as well preserved and as well known as those of Europe.

The Musulmans of India need new ideals of scholarship, if the name of maulavi is to regain the respect it once enjoyed. I look forward to the day when India will boast of scholars in no way inferior to those of Europe. Too little encouragement has been given to the maulavis by European scholars resident in India. They have indeed been made use of, but more as literary hacks than as scholars, and no effort has hitherto been made to acquaint the learned with the ideals of European scholarship. The result is that learning is confined within the narrowest limits, while original research is a thing unheard of. One essential step in advance is the mastery of one or more European languages. For, until the learned Muhammadan can ascertain for himself what European scholarship is, and what European scholars have achieved, he must remain what he is at present, the master of a few famous books—complete master of them it is true, but devoid of all ambition to know others.

I wish to see a new generation of maulavis arise, who will regard the field of moslem literature as one without limits, and who will have a living and ever increasing interest in their studies. I would have them devote their best

energies to the critical editing of unpublished works, to original researches in the domain of history, and to the proper cataloguing of the many manuscript collections which, in spite of much reckless pilfering, still exist in India. The Moslems of India have everything in their favour, and notably the circumstance, that by the age at which European scholars begin to specialise, the young maulavi has already broken the back of Arabic grammar and is familiar with the most famous Arabic and Persian classics.

It is encouraging to find that the study of English is becoming much more general among the Arabic students of the Bengal Madrasahs. They are beginning to realize that without English the door of the higher branches of the educational service is closed to them. It is not uncommon to find them now-a-days taking admission in the Anglo-Persian department, after passing the Higher Proficiency Arabic Examination. It is to such men that we must look for the realization of the ideals to which I allude. Without a knowledge of English they can never know what true scholarship is. For those engaged in catalogue work, a bowing acquaintance at least with French and German is absolutely essential, and it is my experience that those who know English find little difficulty in learning enough French and German to enable them to consult catalogues in these languages.

Of the most interesting manuscripts in the present collection, I would call special attention to the following:—

The newly discovered Arabic History of Gujarat, p. 45.

A rare History of Medina called Bahjat un-Nufús, p. 44.

An old commentary on the *Ḥamása*, p. 48.

A hitherto unknown commentary on the *Usûl-ush-Shāshi*, p. 9.

E. DENISON ROSS.

The 26th April 1905.

INDEX OF PERSONS' NAMES.

ا

20*	...	...	...	ابراهيم عادل شاه
92	...	...	...	ابراهيم قوام فاروقي
	...	...	...	الابهي - مفضل بن عمر اثيرالدين
	...	...	...	اثيرالدين - مفضل بن عمر الابهي
20*	...	...	...	احمد بن (قاضي) اكرم حمادالدين - قاضي القضاة
42*	...	...	...	احمد بن ثابت البغدادي الخطيب
50	...	...	...	احمد بن الحسين بن الحسن ابوالطيب المتنبي
95	...	...	...	احمد بن علي ابوجعفر البيهقي
38	...	...	...	احمد بن علي بن مسعود ...
	...	...	...	احمد بن محمد بن ابراهيم شمسالدين ابوالعباس
43	...	...	...	المعروف بابن خلكان البرمكي الاردلي
52	...	...	...	احمد بن محمد (اسماعيل) ابوجعفر الخراساني
19	...	...	...	احمد بن محمد الملقب بنظام الجيلازي ...
	...	...	...	اخسيكتي - محمد بن محمد بن عمر نظامالدين
	...	...	...	اخي چلبي - يوسف بن جنيد القفاتي ...
	...	...	...	الادهمي - محمد مبارك بن محمد داتم الفاروقي
101	...	...	...	آذر شاه
	...	...	...	الاردلي - احمد بن محمد بن ابراهيم شمسالدين ابوالعباس
	...	...	...	المعروف بابن خلكان البرمكي

...	...	...	ارزاني - محمد اکبر بن مير حاجي مقیم
83*	...	...	ارسالن - تورادین اتابک
112	...	...	ارشاد
74*	...	...	ارغون
...	...	...	ارمني - داؤد شهباز
...	...	...	الارمني - کمال الدین
...	...	...	الارمني - سراج الدین ابوبکر
...	...	...	اراد - (میر) غلام علي الحسيني الواسطي الباهراي
...	...	...	الازهری - خالد بن عبدالله
9	...	...	اسحاق بن ابراهيم نظام الدين الشامي السمرقندي
31*	...	...	اسحاق بن مسعود بن احمد بن محمد
69*	...	...	اسدالدين شاه ابوالعزاني
39	...	...	اصمعیل بن حماد ابو نصر الجوهري الغاراي
75	...	...	انسوس - (میر) شیخ علي
...	...	...	افشار - حیدر رضا بن علي بن یعقوب
75, 101	...	...	اکبر (سلطان)
48*, 102	...	...	الغ بیگ بن شاه رخ بن تیمور مغیث الدین گورگان
...	...	...	الالغ خاني - عبدالله بن محمد عمر الهکمي الاصفی
40*	...	...	اله بخش الزنجاني (سید)
15	...	...	الهداد الجوهري (مولوي)
94	...	...	الهداد فیضی بن اسداعامه علي شیخ سرهندي
81-84	...	...	الیاس بن یوسف نظام الدین ابو محمد نظامی
62	...	...	امانت الله

انصاري - زكريا بن محمد القاهري ...
انصاري - عبدالله بن يوسف بن احمد ابو محمد جمال الدين

18 انوري ...

اورنگ زيب - (عالمگير) صفي الدين 18*, 21*, 74*, 111*, 115*

الايجي - محمد الدين عبدالرحمن بن احمد ...

ب

99 (شيخ) بايزيد ...

بحر العلوم - عبدالعلي بن نظام الدين الانصاري

البخاري - محمد بن اسمعيل ابو عبدالله ...

البدليسي - محمد دايم ...

68 برهان الدين - برهانپوري ...

برهان الدين - علي بن ابي بكر المرغيناني ...

البرهاني - جعفر بن احمد السلطانپوري

البرزاي - محمد بن محمد حانظ الدين الكردي

البرستاني - علي بن طيفور

البرغادي - احمد بن ثابت الخطيب

البرغوي - حسين بن مسعود الفراء

البري - عبدالله بن عبدالمالك بن عبدالله القريشي

البرجاني ...

البرنجي - محمد بن عثمان بن عمر

البرگرامي - (مير) غلام علي آزاد الحسيني الواسطي

بلندوي - محمد دايم بن سيد مرزا

61* بنسي دهر فرخ آبادي ...

...	...	البوريني - حسن بن محمد ...
110	...	بهاء الدين بن ابراهيم سرهندي
65	...	بهاء الدين عاملي
...	...	البهاري - صاحب الله بن عبد الشكور
...	...	بهرام شاه - علاء الدين ...
...	...	البيضاوي - عبدالله بن عمر ناصر الدين ابوسعيد
...	...	البيهقي - احمد بن علي ابوجعفر

ت

19*	...	...	تاج الدين السبكي
59	...	...	تاج محمد خان - قاضي
...	...	...	التبريزي - محمد صدر الدين
...	...	...	التبريزي - محمد بن عبدالله رلي الدين ابوعبدالله الخطيب
...	...	...	التو - عبدالرشيد الحسيني الهمدني
...	...	...	الترمذي - محمد بن عيسى ابوعيسى
...	...	...	اللققازاني - مشهور بن عمر سعد الدين
...	...	...	تقي الدين عبدالغني بن عبدالواحد بن علي ابومحمد
...	...	...	الجعفي المقدسي الجماميلي
80*	...	...	تقي كاشي ...
...	...	...	تمام - حبيب بن ارس بن الحرث الطائي (ابو)
105*	...	...	تهور چنگ ممتاز المالك فخر الدولة
72*, 109	...	...	تهور (امير)

ت

105* نادر سلطان

87* نیک چاند - منشی - پانی پتی

ج

... .. الجاسمی - عبدالرحمن بن احمد نورالدین

74* جدہ شتر راجہ

... .. الجرجانی - علی بن محمد السید الشریف

... .. الجرجی - یعقوب بن عثمان

109* جعفر (سلطان یمن)

7* جعفر بن احمد السلطان پوری البرہانی

54 جعفر الصادق - امام

... .. الجعفی عبدالغنی بن عبدالواحد بن علی نقی الدین

... .. ابو محمد المقدسی الجماعلی

80*, 85-87, 111* جلال الدین - محمد الرومی صاوی معنوی

... .. جلال الدین - محمد بن اسمعيل الصديقي الدراني

... .. الجلدکی - علی بن ایدمر بن علی

... .. الجماعلی - عبدالعزی بن عبدالواحد بن علی نقی الدین

... .. ابو محمد المقدسی الجعفی

46* جمال الدین

... .. جمال الدین - عبداللہ بن یوسف بن احمد ابو محمد الانصاری

... .. جمال الدین - محمد بن طاهر الصدیقی الفتی

... .. جمال الدین - محمد بن عبدالرحمن النورینی

جمال الدين - محمد بن عبدالله الطائي ابن مالك اللخوي

- 103 • جمشيد بن مسعود غياث الدين
66* جنگ بهادر
114* جهانگیر
... .. جونپوري - (ملا) محمود الفاروقي
... .. الجوهري - اسمعيل بن حماد ابونصر الفارابي
... .. الجيلائي - احمد بن محمد نظام الدين
... .. الجيلائي - شيخ عبدالقادر

بج

- 72 چنگيز خان

ح

- الحاجب - عثمان بن عمر ابوعمر المالكي
... .. الحارثي - عبدالحميد
... .. حافظ الدين - عبدالله بن احمد ابوالبركات النسفي
... .. حافظ الدين - محمد بن محمد البرازي الكردي
48 حبيب بن اوس بن الحرث ابوامام الطائي
... .. حسام الدين - محمد بن عمر الاخسيكتي
52 حسن بن احمد ابوعبدالله النورزي
78* حسن بزرگ بهادر خان
32 حسن چلبي بن محمد شاه الفخاري
2*, 64 الحسن بن ابي علي الخليل ابونصر الطبرسي
52 حسن بن محمد البوريني

5	حسن بن محمد بن حسين نظام الدين القمي النيشاپوري			
78	حسن بن محمد ابو علي السبزواري	...	...
12*, 70*	حسين (السلطان)	...	...
104	حسين درست بن مير طالب مندهلي	...	...	(مير)
62	حسين رضا بن علي يعقوب افشار	...	...
7*	حسين بن مسعود الفراء البغوي	...	...
28, 67	حسين بن معين الدين الميمني	...	...
60, 79, 100*	حسين بن واعظ الكاشفي	...	...
...	حماد الدين - احمد بن قاضي اكرم - قاضي القضاة	...	...
111*	حنيفة - اصام	...	...	(ابو)
105*	حيدر علي	...	...

خ

81*	خاقاني	...	...
36	خالد بن عبدالله الزهري	...	...
50*	خالد بن يزيد اشبداني	...	...
44*	الخزرجي	...	...
...	الخشماني - (حامي) عبدالله بن شيخ ناصر	...	...
54	الخطاطي - عثمان - نظام الدين منقراة	...	...
...	خالكان - احمد بن محمد بن ابراهيم شمس الدين ابوالعباس	...	...	(ابن)
...	الهرمكي الاربابي	...	...
...	الحوارزمي - محمد بن الحسن القارابي	...	...
...	الحدادفي - علي عسكري بن محمد تقي بن محمد فاسم	...	...

... .. الخيام عمر بن ابراهيم ابوالفتح
 الخيزرابادي - عبدالحق

د

101* داندل
 104* داؤد شهباز ارمزي
 20* داؤد - مولانا
 الدميپري - محمد بن عيسى كمال الدين الشافعي
 الدهلوي - عبدالحق بن سيف الدين بن سعد الله القزق
 البخاري
 الدراني - محمد بن اسعد جلال الدين الصديقي

ذ

115* ذوالفقار خان ...

ر

112* راج بلم - مهارجاه بهادر
 الرازي - محمد بن محمد قطب الدين
 54* رحيم الله بن شيبخ فيض الله انصاري
 رسائي - زين الدين
 الرضي - محمد بن الحسين بن موسى الشريف ابوالحسن
 الموسوي
 الرفاعي - علي ...
 20 ركن بن حسام مفتي ابوالفتح الناكوري
 101* روشن ضمير ...

رومي - جمال الدين محمد - مولوي معاري ...
 رياض الدين - فضل بن الحسن بن الفضل ابو علي الطبرسي

ز

- 30 ... زاهد بن (القاضي) محمد اسلام اهزدي الكابلي (مير)
 54 زكريا بن محمد الانصاري القاهري
 101* زلاله
 الزمخشري - محمد بن عمر ابوالقاسم
 الزنجاني - آله بخش
 البروزني - حسن بن احمد ابو عبد الله
 112 زين الدين رساتي
 19 زين العابدين بن ابراهيم المعروف بابن نجيم

س

- ... السبزواري - حسن بن محمد ابو علي البيهقي الشافعي ...
 السبكي - قاج الدين
 74 سجان راي ...
 السجاولدي - محمد بن محمد بن عبد الرشيد ابوطاهر
 سراج الدين
 29 سراج الدين بن ابي بكر الارموي
 سراج الدين - محمد بن محمد بن عبد الرشيد ابوطاهر
 السجاولدي
 سرهندي - الهداد فيضي بن اصدا علماء علي شهر
 سرهندي - بهاء الدين بن ابراهيم
 112 سعادت الله

...	...	سعد الدین - مسعود بن عمر التقدازنی
...	...	سعدی مصلح الدین شیرازی
...	...	السعیدی - (میو) ابوالفتح
31*	...	السکاکي
...	...	السلطانپوری - جعفر بن احمد الدرہانی
...	...	السمرقندی - اسحاق بن ابراہیم نظام الدین الشاشی
...	...	السمرقندی - محمد بن علمی بن عمر ابوحامد نجیب الدین
101*	...	سمن رخ
...	...	سنائی - مسعود بن آدم - ابوالمجد - حکیم
...	...	سنہالی - (میو) حسین دوست بن میو ابی طالب
91	...	سہمی - بخاری
...	...	السیدالکوٹی - عبدالحکیم
94	...	سیدالکوٹی صل - وارثہ
...	...	السید الشریف - علی بن محمد الجرجانی
17*	...	سیف الدین بن ہدرا الدین
12	...	سیف الدین شیخ الاسلام - حفید التقدازنی

ش

...	...	الشادریابی - محمد بن داؤد علوی
...	...	الشازنی - عبدالوہاب متقی القادری
...	...	الشاشی - اسحاق بن ابراہیم نظام الدین السمرقندی
97*, 109*	...	شاہجہان
75*	...	شجاع (برادر اورنگ زیب)

- 92 شرف الدين - يحيى هديري (شديخ)
- 82* شروان شاه
- الشريف ارغوي - محمد بن الحسين بن موسى ابوالحسن
- الموسوي
- شمس الدين - احمد بن محمد بن ابراهيم ابوالعباس ابن
- خالكان الاربلي
- اشيداني - خالد بن يزيد
- 75 شير علي انوس

ص

- 113 صدر (سيد)
- صدر الدين - محمد التبريزي
- الصدوقي - محمد بن اسعد جلال الدين الدواني
- الصدوقي - محمد بن طاهر جمال الدين القزويني
- 103 صالح الدين - موسى قاضي زاده رومي
- 101* صنعان (شديخ)

ض

- 34* ضياء الدين يوسف
- 100 ضياء نخشبي

ط

- 109 ط لب الحسيني (ادو)
- الطائي - حبيب بن ادس بن الحرث ابوتمام
- الطبرسي - حسن بن الفضل ابونصر
- الطبرسي - فضل بن الحسن بن الفضل ابوعلي رياض الدين

114	...	...	...	طوزي (ملك)
82*	...	...	...	طغرل (سلطان)
	...	...	...	الطوسي - نصير الدين محمد بن عمر ابو جعفر الحسن
	...	...	...	عاملي - بهاء الدين
114*	...	...	...	عبد الاعلى ابو الفرح
	...	...	...	عبد البر - يوصف بن عبد الله ابو عمر الذمري (ابن)
103	...	...	...	عبد الجليل الحارثي
73	...	...	...	عبد الحق الخبير اباني
	...	...	...	عبد الحق بن سيف الدين بن سعد الله التركي الدهلوي
63, 69	...	...	...	البخاري
5, 35, 36	...	...	...	عبد الحكيم السجالوني
95*	...	...	...	عبد الحي
12, 24	...	...	...	عبد الرحمن بن احمد عضد الدين الايجي
34, 73, 80*, 88	...	...	...	عبد الرحمن احمد نور الدين الجامي
99*	...	...	...	عبد الرحمن بن حسين
56, 105, 107	...	...	...	عبد الرحيم الدهريه گورگه پوري
97	...	...	...	عبد الرشيد الحسيني المدني التتوي
102	...	...	...	عبد الصمد افضل محمد
59	...	...	...	عبد العزيز (مولوي)
66	...	...	...	عبد العلي بن نظام الدين الانصاري المعروف ببحر العلوم
35, 36	...	...	...	عبد الغفور اللري
	...	...	...	عبد الغني بن عبد الواحد بن علي تقي الدين ابو محمد
43	...	...	...	الجعفري المقدسي الجماعياي

68, 104*	...	...	عبدالقادر الجيلاني (شيخ)
32	...	...	عبدالقادر بن علي بن احمد بن احمد الله
102*	...	...	عبدالمطيف بن الغ بيگ
13, 15, 66	...	...	عبدالله بن احمد حافظ الدين ابوالبركات النسفي
27	...	...	عبدالله بن عبد الرحمن المديني
44	...	...	عبدالله بن عبد الملك بن عبدالله القروشي البكري العرجاني
3	...	...	عبدالله بن عمر ابوسعيد ناصر الدين البيشاوي
73	...	...	عبدالله بن فضل الله الشيرازي وصاف
45	...	...	عبدالله بن محمد بن عمر الاصبهاني العمري الالغ خاني
27*	...	...	عبدالله بن ناصر الخشنامي
	...	...	عبدالله بن محمد بن علي القادري الحسيني
90	...	...	عبدالله الهاتفي
	...	...	عبدالله بن يوسف بن احمد بن عبدالله بن هشام جمال الدين
33	...	...	ابومحمد الانصاري
42*	...	...	عبدالله بن يوسف ابومحمد
15*	...	...	عبد الواحد
87*	...	...	عبد الواسع بن عبد المجيد الحسيني
69*	...	...	عبد الوهاب متقي القادري الشازلي
10	...	...	عبدالله بن مسعود بن تاج الشريعة
37	...	...	عثمان بن عمر ابوعمر بن الحاجب الهالكبي
54	...	...	عثمان نظام الدين الخطابي هلازادة
	...	...	( ابن) العربي - محمد بن علي - محيي الدين
84*	...	...	عزيز الله شاه البخاري

...	...	عبدالرحمن بن احمد الايجي	...
59	...	عفيف الدين بن علاء الدين الحسيني	...
80*	...	علاء الدين بهرام شاه	...
103	...	علاء الدين القوشجي	...
...	...	علامي ابوالفضل بن المباركي	...
50	...	علي بن احمد ابوالحسن الواحدي	...
38	...	ملي اكبر بن علي الالآبادي	...
28	...	علي بن ايد مر بن علي الجلدكي	...
14	...	علي بن ابي بكر برهان الدين القوغيناني	...
109	...	علي بيگ بن غني بيگ	...
80*	...	علي الرفاعي	...
8, 27*	...	علي بن سلطان محمد الهروي نورالدين القاري	...
60*, 70*	...	علي شير	(ميزو) ...
67, 109*	...	علي بن ابي طالب	...
65*	...	علي بن طغور البستاني	...
68	...	علي عسكري بن محمد ثقي بن محمد قاسم الخوافي	...
78*	...	علي بن محمد بن خداداد الحسيني	...
24, 55, 113	...	علي بن محمد السيد الشريف الجرجاني	...
...	...	علي بن محمد سيد عبدالرحمن بن سيد محمد حسيني	...
70	...	القادري	...
109	...	علي المشهدي سلطان	...
111	...	عمر بن ابراهيم ابوالفتح الخيام	...
110*	...	عمر خان	...

٤٢	...	...	عمر بن الفارض ابوالقاسم
46	...	...	المعتمد ابوالباس بن سمعان
103	...	...	غذايت خان بن يعقوب ابوالحسن
49*	...	...	عون بن محمد ابوالملك الكندي

غ

74*	...	...	غاران
	...	...	الغزالي - محمد بن محمد ابوجامد حجة الاسلام
	...	...	الغزنوي - فضل الله بن ميتر محمد بن سلطان محمد
112*	...	...	غلام شمس
47	...	...	غلام علي آراد الحسيني الواسطي البلخاري (ميتر)
11*	...	...	غياث الدين (سلطان)
	...	...	غياث الدين جمشيد بن مسعود

ف

...	...	...	الغباري - اسمعيل بن حماد ابونصر الجوهري
...	...	...	الغباري محمد بن الحسن الخوارزمي
...	...	...	(ابن) الفارض - عمر بن الفارض ابوالقاسم
92	...	...	فاروقي - ابراهيم قوام
...	...	...	الفاروقي - محمد بن مبارك بن محمد دايم الادمي
...	...	...	الفاروقي - ملا محمد الجوهري
30	...	...	(ميتر ابو) الفتح ابن المعتمد السعدي
...	...	...	الفتحي - محمد بن طاهر جمال الدين الصديقي

...	...	...	فرخ آبادي - بنسي دهر
...	...	...	فرخ آبادي محمد ولي الله بن احمد علي
2	...	...	فضل بن الحسن الفضل ابو علي الطبرسي رياض الدين
104*	...	...	فضل الله (شيخ)
67*	...	...	فضل الله بن اعين محمد بن سلطان محمد الغزنوي
75, 100, 101, 105*	...	...	الفضل بن مبارك العمري (ابو)
104*	...	...	فضل مسيح
...	...	...	الفناري - حسن چلپي بن محمد شاه
...	...	...	الفيرز آبادي - محمد بن يعقوب بن ابراهيم مجدالدين
...	...	...	ابوطاهر

ق

...	...	...	القاري - علي بن سلطان محمد نورالدين الهروي
...	...	...	القاهري - زكريا بن محمد الانصاري
...	...	...	القرشي - عبدالله بن عبدالمالك بن عبدالله البكري المرعائي
...	...	...	القرشي - محمد بن خالد ابو الفضل جمال الدين
...	...	...	القرزيني - محمد بن عبد الرحمن جمال الدين
...	...	...	قطب الدين - محمد بن محمد الرازي
...	...	...	القوي - حسن محمد بن حسين نظام الدين النيشاپوري
...	...	...	قوشجي - علاء الدين

ك

...	...	...	الكابلي - (مير) زاهد بن قاضي اسلم الهروي
...	...	...	الكاشفي - حسين واعظ

49*	...	...	...	كبير الدين
	...		...	الكردي - محمد بن محمد حافظ الدين البزازي
	...	...	...	الكرماني - محمد يوسف
	...	...	...	الكرماني - محمد بن ملي ابوالعطاء كمال الدين خواجه
	...	...	...	الكرماني - نفيس بن عوض الطبيب
	...	...	...	الكلييني - محمد بن يعقوب بن اسحاق
17*	...	...	...	كمال بادشاه زاده
46*	...	...	...	كمال الدين الارموني
	...	...	...	كمال الدين - محمد بن علي ابوالعطاء خواجه كرماني
	...	...	...	كمال الدين - محمد بن عيسى الدميري الشافعي
	...	...	...	الكندي - عون بن محمد ابرمالك
100*	...	...	...	كذول كشن

ل

	...	...	...	اللازي - مجد الغفور
73*	...	...	...	لامعي
13*	...	...	...	لطف الله (ميزر)

م

	...	...	...	مالك - محمد بن مجد الله جمال الدين الطائي النحوي ... (ابن)
	...	...	...	المتبني - احمد بن الحسن بن الحسن ابوالطيب
	...	...	...	مجد الدين - محمد بن يعقوب بن ابراهيم ابوطاهر الشيرازي
	...	...	...	الفيدوزآبادي
79	...	...	...	مجدد بن آدم ابوالمحمد حكيم سنائي

20*	...	...	...	محمد الدين انوارپوري
14, 30	...	...	...	محمد الله بن عبد الشكور البهاري
17*	...	...	...	محمد الله بن كمال الله
74*	...	...	...	المحسن شاهزاده (ابو)
111*	...	...	...	محمد (امام)
69	...	...	...	محمد (مصنف امواج خوبي)
61*	...	...	...	محمد بن ادريس ابوالفضل البلدي
29, 78	...	...	...	محمد بن اسعد الصديقي - جلال الدين لدواني
6	...	...	...	محمد اسماعيل ابوعبدالله البخاري
18*	...	...	...	محمد افضل بن شفيق رحمت الله
103	...	...	...	محمد اكبر بن مير حاجي مقدم معروف به محمد ارزاني
66*	...	...	...	محمد باقرخان بن رفيع الدين محمد خان (مؤر)
71*	...	...	...	محمد جعفر بردواني
97	...	...	...	محمد حبيب الله
9*	...	...	...	محمد بن الحسن الخوارزمي الفارابي
	...	...	...	محمد بن الحسين بن موسى الشريف الرضي ابوالحسن
51	...	...	...	الموسوي
70	...	...	...	محمد بن خازند شاه بن محمد
81	...	...	...	محمد داؤد علوي شادپانادي
58	...	...	...	محمد دايم بن سيد مرزا بلندي
14*	...	...	...	محمد رفيع القدر
58	...	...	...	محمد زاهد ...
115*	...	...	...	محمد زمان كاتب

10*	...	...	...	محمد سليم
17*	...	...	...	محمد شاه
65	...	...	...	محمد صدرالدين التتويزي
115*	...	...	...	محمد ظاهر (مرا)
41	...	...	...	محمد بن طاهر جمال الدين العمديقي الغنوي
96	...	...	...	محمد بن عبدالخالق بن معروف
31	...	...	...	محمد بن عبدالرحمن جمال الدين الغزويني
36	...	...	...	محمد بن عبدالملك جمال الدين ابن مالك الطائي الكوفي
7	...	...	...	محمد بن عبدالملك ولي الدين ابو عبدالملك الخطيب التتويزي
27	...	...	...	محمد بن عثمان بن عمر البخاري
62*	...	...	...	محمد علي الحسيني (مرا)
84*	...	...	...	محمد علي بن درويش علي كاتب
47	...	...	...	محمد بن علي بن عمر فخر الدين ابو حامد السهرقندي
108	...	...	...	محمد بن علي جمال الدين ابو العطاء خواجه كرماني
26	...	...	...	محمد بن علي محي الدين ابن العربي
1, 99*	...	...	...	محمد بن عمر ابو القاسم الزمخشري
8	...	...	...	محمد بن عيسى الترمذي ابو عيسى
41	...	...	...	محمد بن عيسى جمال الدين الدميري الشافعي
18	...	...	...	محمد فرامرز بن علي خسرو
66*	...	...	...	محمد ابو الفضل قاضي
100*	...	...	...	محمد قادر
96*	...	...	...	محمد كارميا (سلطان گهلان)
93	...	...	...	محمد لاد

- 111 محمد لالة بيگ بن امام قلي جلايزر
- 31* محمد مبارك
- 13 محمد مبارك شاة بن محمد الهري ابو عبد الله
- 30 محمد بن مبارك بن محمد دايم الادهمي الفاروقي
- 26 محمد بن محمد ابوصامد حجة الاسلام الغزالي
- 54, 55, 66, 108* محمد بن محمد الحسن ابو جعفر نصير الدين الطوسي
- 18 محمد بن محمد حافظ الدين البزازي الكردي
- 23 محمد بن محمد بن عبد الرشيد سراج الدين ابوطاهر السجاري
- 10 محمد بن محمد بن عمر حسام الدين الاخمينكي
- 29 محمد بن محمد قطب الدين الرازي
- 109* محمد محمود
- 10* محمد بن محمود
- 63* محمد مسلم بن عبد الكريم بن فتح علي
- 68* محمد نعيم
- 14 محمد نورعالم بن محمد تاج
- 64 محمد ولي الله بن احمد علي فرخ آبادي
- محمد بن يعقوب بن ابراهيم ابوطاهر محمد الدين الشيرازي
- 40, 63, 97* الفيروز آبادي
- 7 محمد بن يعقوب بن اسحاق الكايني
- 12 محمد يوسف الكرمانلي
- 45* محمود ثالث (سلطان گجرات)
- 29 محمود الجورنيري الفاروقي (ملا)
- محي الدين - محمد بن علي ابن العربي

...	...	المدائني - عبدالله بن عبدالرحمن
47*	...	مرتضى - السيد الحسيني
	...	مرجاني - عبدالله بن عبدالملك بن عبدالله القرشي البكري
	...	الموعظاني - علي بن ابي بكر برهان الدين
11, 30*, 31, 33, 54	...	مسعود بن عمر سعدالدين التفتازاني
	...	مشهدي - (مير) علي السلطان
87	...	مصالح الدين - سعدي شيرازي ...
16*	...	معزالدين
115*	...	معصوم خان
15*	...	معين الدين محمد نجيب جعفرپوري
	...	المعاني - اسدالدين شاه
	...	مغيث الدين الغ بديگ گورگان
28, 53	...	مفضل بن عمر اثيرالدين الابري
105*	...	منسكه راي
74*	...	منگو قآن
	...	منيزي - شرف الدين يحيى
	...	الموسوي - محمد بن الحسين بن موسى الشريف الرضي
	...	ابوالحسن
103	...	موسى صالح الدين قاضي زاده رومي
54	...	موسى كاظم
110	...	موسى بن محمد سروران انقاضي
	...	مولوي معنوي - جلال الدين محمد الرضي
	...	المولوي - حسين بن معين لدين

ن

- ناصر الدين عبدالله بن عمر ابو محمد البهاري ...
- الناصري - ركن بن عمر ابوالفتح المفتي ...
- نجم - زين العابدين ابراهيم ... (ابن)
- نقيب الدين - محمد بن علي بن عمر ابو حامد السمرقندي ...
- نحاس - احمد بن محمد (اسمعيل) ابو جعفر الكوفي ...
- نخشبى - ضياء ...
- 100 ...
- النسفي - عبدالله بن احمد حافظ الدين ابراهيم البركات ...
- نصر الحسن ... (ابو)
- نصرة الدين (سلطان) ...
- 83* ...
- نصير الدين - محمد بن محمد ابو جعفر الحسن الطوسي ...
- نظام - (شيخ) ...
- نظام الدين احمد بن محمد الجليلي ...
- نظام الدين - اسحاق بن ابراهيم الشاهي السمرقندي ...
- نظام الدين - حسن بن محمد بن حسين القمي النيشاپوري ...
- 13* ...
- نظام الدين - عثمان الخطائى ملازدة ...
- 54 ...
- نظامي - الياس بن يوسف ابو محمد نظام الدين ...
- نقيس بن موفى الكرمانى الطيب ...
- 48 ...
- النمري - يوسف بن محمد الله ابو عمر ابن عبد البر ...
- نور الدين - اتابك ارسلان ...
- 83* ...
- نور الدين - عبد الرحمن بن احمد الجسامي ...
- نور الدين - ملي بن سلطان محمد الهروي الغاري ...

نور عالم - محمد بن محمد تاج ...
نیشاپوری - حسن بن محمد بن حسین نظام الدین القمی ...

۸

هاتفی - عبدالله ...
66* هدایت احمد ...
79* هرج مل ...
الهرزی (میو) زاهد بن القاضی محمد اسلام الکابلی ...
الهرزی - علی بن سلطان محمد نیرالدین القاری ...
الهرزی - محمد بن مبارک شاه بن محمد ابوعبدالله ...
108 همای (شاهزاده خاور) ...
108 همایون (دختر شاه چین) ...
75* همایون (سلطان) ...

۹

37*, 99* وجد علی شاه ...
الواحدی - علی بن احمد ابوالحسن ...
94 دارستانه - بالکوتی مل ...
14*, 36* رحیمه الدین ...
وصاف - عبدالله بن فضل الله الشیرازی ...
ولی الدین - محمد بن عبدالله ابوعبدالله الخطیب التبریزی

ي

71*	...	...	...	يزدجرد (سلطان)
92	...	...	...	يحيى - شرف الدين منديري
49*, 55	...	...	...	يحيى بن علي ابوزكريا الخطيب
17	...	...	...	يعقوب بن عثمان البحرقي
111*	...	...	...	يوسف امام (ابو)
18	...	...	...	يوسف بن جنيد المعروف باخي چاهي التقيائي
	...	...	...	يوسف بن عبدالله ابوهو المعروف بابن عبدالذر النمري
	...	...	...	القرطبي

[References are to the pages in the catalogue. The asterisk mark (*) means 'incidentally mentioned.']

INDEX OF TITLES.

١

80	...	...	...	...	آشكدة
26	...	...	...	...	احياء علوم الدين
26	...	...	...	...	(كتاب) الاحديت - كتاب الالف
78	...	...	...	...	اخلاق جاللي
60*, 79	...	...	...	...	اخلاق محسنى
79*	...	...	...	...	اخلاق نامري
57	...	...	...	...	اخوان الصفا ...
65	...	...	...	...	آداب عباسى ...
					(كتاب) الاذكار لمذاهب علماء الامصار فيما تضمنه الموطا من صواني
42*	...	...	...	...	الراي والآثار ...
75	...	...	...	...	آرائش صحفل ...
47	...	...	...	...	(كتاب) الاسباب والعلامات
42	...	...	...	...	(كتاب) الاستيعاب في معرفة الاصحاب
17*, 19	...	...	...	...	الاشباه والنظائر ..
10	...	...	...	...	اصول الحسامى ...
9	...	...	...	...	اصول الشاشى ...
115	...	...	...	...	اقبالنامه ذوالفقار خانى

55	...	...	...	...	الاقايدس (كتاب)
75	...	...	...	...	اكبر نامه
26	...	...	...	...	(كتاب) الالف - كتاب الاحديت
36	...	...	...	...	النذيه
69	..	..	...	...	اصواج خويي
60*	...	...	...	...	انشاء ابوالفضل - مكانبات ^{للاممي}
2	...	...	...	...	انوار التتميز و اسرار القاريل - تفسير البضاري
60*	...	...	...	...	انوار سهيلي
53*	...	...	...	...	اللبسا غوجي

ب

14*	...	...	...	...	بداية المبتدي
28	...	...	...	...	البرهان في اسرار الميزان
87	...	...	...	...	بوصقان
105	...	...	...	...	بهاگوت گيتا
44	...	...	...	...	(كتاب) بهجة النفوس والاصوار في تاريخ دار هجرة المختار

ت

99	...	...	...	...	تاج الاسامي
95	...	...	...	...	تاج المصادر
45*	...	...	...	...	تاريخ بهادر شاهي
113	...	...	...	...	تاريخ حكما
46	...	...	...	...	تاريخ طبري
45	...	...	...	...	تاريخ گجرات

73	...	...	...	تاريخ وصاف ..
73	...	...	...	تجربة الامصار و ترجمة الاعصار - تاريخ وصاف
66	...	...	...	تجريد المعقائد
70	...	...	...	تجليات رحمانى
14	...	...	...	تحرير الدائر ...
66	...	...	...	تحفة شاهى و مطية الهى
106	...	...	...	ترجمة پلين طرفكوذا ميترى هطن
106	...	...	...	ترجمة جبر و مقابله هطن
66	...	...	...	ترجمة شرح تجريد - معروف به تحفه شاهى و عطية الهى
107	...	...	...	ترجمة فنكس و مكيناكس هطن
64	...	...	...	ترجمة مكارم الاخلاق
106	...	...	...	ترجمة هندسه هطن
47*	...	...	...	تسايه الفواد ...
104	...	...	...	تشریح الحروف ...
12*	...	...	...	التعاليمات السنیه لعبدالحى ...
64	...	...	...	تفسیر الیضایى - انوار التنزیل و اسرار التاویل
60	...	...	...	تفسیر حسینی - مواهب علیه ...
62*	...	...	...	تفسیر صافی ...
61	...	...	...	تفسیر ملوی ...
5*	...	...	...	التفسیر الكبیر ...
5	...	...	...	تفسیر نیشابوری - غرائب القرآن و رغائب الفرقان
35	...	...	...	تكملة لحاشیه الماری على فوائد الضمائم
31, 53	...	...	...	تلخیص الملتاح

11	...	...	القلوب في كشف حقائق التلقيح
36	...	...	تمرين الطالب في صناعة الاعراب
42*	..	..	التهديد لما في الموطأ من المعاني والاسانيد
110	...	...	تذبيحة الغافلين
62*	...	...	تقوية المذاهب ...
66	...	...	تفويض المنار ...
10	...	...	التوضيح في حل غوامض التلقيح
30*, 54	...	..	تهذيب المنطق للتفتاراني ...
90	...	...	تيمورنامه - ظفر نامه

ث

68	ثمرات الحياة
----	-----	-----	--------------

ج

2	...	...	جامع الجوامع
110	...	...	جامع الرديات
6, 64*	...	...	جامع الصحيح للبخاري - صحيح البخاري
112	...	...	جامع الفوائد
54	...	...	كتاب الجفر ...
8	...	...	جمع الوسائل شرح شمائل النبي للقرمذي
95*	...	...	جنگ رنگارنگ
60*	...	...	جواهر التفسير لتحفته الامير
58	...	...	جواهر الزواهر ...

بج

110 جهل حديث

ح

- 4 الحاشية على تفسير البضاوي
- 12 الحاشية على التلويح المسمى باحسن التلويح
- 29 حاشية ملا جلال
- 32 حاشية الجاهلي على المطول
- 29 حاشية ميرزا محمد زاهد على حاشية ملا جلال
- 53 حاشية شرح تجريد في علم الكلام
- 25 الحاشية على شرح المواقف
- 36 حاشية عبد الحكيم على حاشية عبد الغفور
- 35 حاشية عبد الغفور الاري
- 30 حاشية ميرزا ابو القاسم
- 38 حاشية مراح الارواح
- 15 الحاشية على الهداية
- 79 حقيقة الحقيقة
- 28 الحكمة البالغة
- 48 الحمامة (مقاب)
- 41, 54* حذرة العيون (المكبره) ...

خ

- 82, 84 خسرو و شيرين
- 74 خلاصة التلويح

81	...	...	...	خمسہ نظامی
9	...	...	...	( کتاب) الخمسین - اصول الشاشی

د

13	...	...	...	دائر الوصول الی علم الاصول - شرح المنار
18	...	...	...	در الاحکام فی شرح فروع الاحکام
81	...	...	...	دیوان انوری
49	...	...	...	دیوان ابی تمام
(88-90)	...	...	...	دیوان جامی
81*	...	...	...	دیوان خاقانی
80*	...	...	...	دیوان حکیم سنائی
91	...	...	...	دیوان سہمی
51	...	...	...	دیوان الشریف الرضی
67	...	...	...	دیوان ملی بن ابوطالب
52	...	...	...	دیوان ابن الفارض
50	...	...	...	دیوان المتنبزی

ذ

18	ذخیرۃ العقبی - حاشیہ علمی شرح اوقایہ
----	-----	-----	-----	--------------------------------------

ر

89	...	...	...	رباعیات جامی
111	...	...	...	رباعیات عمر خیام
109	...	...	...	رسالہ از گفتار سلطان میر علی
114	...	...	...	الرواۃ الصغری

37	...	...	رسالة في علم النحو
17	...	...	رسالة فرائض فارسي
55	...	...	رسالة في قواعد المحبت - الشريفيه
113	...	...	الرسالة الكبرى
110	...	...	رشد المجالس
70	...	...	روضه الصفا
60	...	...	رياض الشهداء

ز

102	...	...	زيج الغ بيگ
102	...	...	زيج جديد سلطاني - زيج الغ بيگ
102	...	...	زيج خاقاني - زيج الغ بيگ

س

15*, 29*, 30*, 47	...	...	سبعة المرجان في آثار مندوسدان
23	...	...	السر اجيه - فرائض السراجيه
63	...	...	سفر السمانات - صراط المستقيم
83, 90*	...	...	سكندرنامه
30	...	...	سلم الاموم
80*	...	...	سدير العبدان

ش

37	...	...	الشافيه
47	...	...	شرح الاسباب والعلامات
38	...	...	شرح الاصول الاكبري

53	...	...	شرح الإيساغوجي
34	...	...	شرح ملا جامي
67	...	...	شرح ديوان علي ابن ابي طالب
52	...	...	شرح ديوان ابن الفارض
50	...	...	شرح ديوان الممتنبي للواحدي
63	...	...	شرح صفير السعادت
30	...	...	شرح سام العلوم لقاضي مبارک
54*	...	...	الشرح الصغير فى المعاني والبيان
81	...	...	شرح قصائد انوري
51	..	...	شرح العلاقات السبع
13	...	...	شرح المنار - دائرة الوصول الى علم الاصول
24	...	...	شرح المواقف فى علم الكلام
63	..	...	شرح رردن للتقرب و حزب التوسل
16	...	...	شرح الوقاية
28	...	...	شرح هداية الحكمة للمبيذني
92	...	...	شرفنامه ابراهيمي - شرفنامه احمد منيري
92	..	...	شرفنامه احمد منيري - شرفنامه ابراهيمي
55	...	...	الشريفيه
107	...	...	شكرن بيان
47*	...	...	شماسة العنذر
28	...	...	الشمس البازغة شرح الحكمة البالغة
73	...	...	شواهد النبوة
91*	...	...	شيزين وفسرو (هاتقي)

ص

39, 97*, 98*	...	...	اصحاح فی اللغة
6, 64*	...	...	صحیح البخاری
39, 97*, 98*	...	...	الصراح
63	...	...	صراط المستقیم - سفر السعادت
114	...	...	(الرساله) الصمدی

ط

45*	...	...	طبقات سعد بن خانی
33*	...	...	طبقات الکوفیه فی السادات الخانیہ
80*	...	...	طریق التحقیق
100	...	...	طوطی نامہ

ظ

90	ظفر نامہ - تیمور نامہ
----	-----	-----	-----------------------

ع

80*	...	...	عشق نامہ
80*	...	...	عقل نامہ
42*	...	...	(کتاب) العقل والعقل و ما جاء فی ارضانہم
100	...	...	عیار دانش
27	...	...	مؤمن العلم

غ

5	غرائب القرآن و غایب الفرقان - تفسیر نیشاپوری
---	-----	-----	--

ف

110	...	...	...	فالم نامه ...
19	...	...	...	فتاوى ابراهيم شاهي ..
18	...	...	...	فتاوى بزازيه
20	...	...	...	فتاوى حماديه
20*, 21	...	...	...	فتاوى عالمگيري
6*	...	...	...	فتح الباري
68	...	...	...	فتوح الغيب
23	...	...	...	فرائض المسجوندي - فرائض السراجيه
23	...	...	...	فرائض السراجيه
92	...	...	...	فرهنگ ابراهيمي - شرفنامه احمد منگيري
10*	...	...	...	فصول استروشنې
9	...	...	...	فصول السواحبي لاصول الشاهي
34	...	...	...	الفوائد الضيائيه

ق

97, 99*	...	...	...	قابوس ...
40, 96*, 97*, 99*	...	...	...	القاموس المحيط
103	...	...	...	قربادين قادري
40	...	...	...	القروح ...
101	...	...	...	قصة الجواهر
42*	...	...	...	القصد والامم فى النسب العرب والحجم
89	...	...	...	قطعات جامي

ك

80*	...	...	...	كارنامه ...
105*	...	...	...	كارنامه حيدري
2*	...	...	...	الكافي الشافي
7	...	...	...	( كتاب) الكافي في علم الدين
55	...	...	...	الكافي في علمي العروض والتوافي
38*	...	...	...	الكافية ...
113	...	...	...	( الرسالة) الكبرى
1, 2*, 5*	...	...	...	الكشاف ...
59	...	...	..	كشف الغطاء
100*	...	...	...	كليله و دمنه
43	...	...	...	( كتاب) الكمال في معرفة الرجال
15	...	...	...	كزالدقائق
96, 98*	...	...	...	كز اللغات

گ

87	گلسدان ...
----	-----	-----	-----	------------

ل

109	...	...	...	لباب الاخبار
96*	...	...	...	لغات القرآن
29	...	...	...	لواجم الاسرار شرح مطالع الانوار
78	...	...	...	لواجم الاشراف في مكارم الاخلاق
82	...	...	...	ليلي و صحنون (نظامي)

91*	...	...	املي و معجون (هانفي)
م			
59	...	...	مائة الزكاح
85	...	...	مثنوي معنوي
41	...	...	مجمع البحار في غرائب التنزيل ولطائف الاخبار
2*	...	...	مجمع البيان
96*	...	...	مجمع ...
65*	...	...	محاسن الآداب
12*	...	...	مختصر الاصول لابن حاجب
46	...	...	مختصر تاريخ الطبري
32*, 33, 53	...	...	مختصر المعاني
82, 84	...	...	مخزن الاسرار
93	...	...	مدار الافاضل
13*	...	...	مدار الفحول
38	...	...	مزاج الراح ...
14	...	...	المسلم ...
7, 64*	...	...	مشكوة المصابيح
78	...	...	مصايب القلوب
96*	...	...	مصادر ...
94	...	...	مصطلحات الشعراء
29	...	...	مطالع الانوار ...
53	...	...	المطبخ (كذاب)
11*, 31, 32	...	...	المطول

114	...	...	...	معادن الجواهر
52	...	...	...	معلقات السبع
64*	...	...	...	معلومات التنزيل
89	...	...	...	معومات جامي
33	...	...	...	معغني اللبيب عن كتاب الاماريب
31*	...	...	...	مفتاح العلوم (كتاب)
68	...	...	...	مفتاح الفتوح
65	...	...	...	مفتاح الفلاح
101	...	...	...	مكاتبات عالمي - انشاء ابوالفضل
64	...	...	...	مكارم الاخلاق
108, 109	...	...	...	ملفوظات امير تيجور
66	...	...	...	المذار
27	...	...	...	مذاهج العارفين - عين العالم
10	...	...	...	المختب في اصول الدين - اصول الحسامي
10	...	...	...	المختب في اصول الشرح - اصول الحسامي
10	...	...	...	المختب في اصول المذهب - اصول الحسامي
97, 98*	...	...	...	منتخب اللغات شاهجهاني
12*	...	...	...	متهدي السؤل والامل في علمي الاصول والجدل
60	...	...	...	مواهب عايبه - تفسير حسيني
93	...	...	...	مؤيد الفضل
54	...	...	...	ميزان المنطق
ن				
80*	...	...	...	نفسحات الانس

51	...	...	...	...	نقد العواد
12	..	...	...	...	التقوى والردود - التقول والردود
12	...	...	...	...	التقوى والردود - التقول والردود

٨

14	...	...	...	...	الهداية
28*	...	...	...	...	هداية الحكمة
114	...	...	...	...	هداية الصرف
15	...	...	...	...	الهداية - الكاشية على الهداية
83	...	...	...	...	هفت بيكر
91*	...	...	..	...	هفت منظر
108	...	...	...	...	نماي همايون

و

64	...	...	...	...	ورد التقرب
43	...	...	...	...	رفقيات الاميان و ابناء ابناء الزمان
16*	...	...	...	...	وقاية الرماية في مسائل الهداية

ARABIC MANUSCRIPTS.

COMMENTARIES ON THE QUR'ÁN.

No. I.

Folios 857.

Lines 27.

Size $9\frac{1}{4} \times 4\frac{1}{2}$.

* الكشّاف

Al-Kashsháf the well-known Tafsír, or commentary of the Qur'án by **عمر الزمخشري محمد بن** **أبو القاسم** **محمد بن** **عمر الزمخشري**, Abu'l-Qásim Muḥammad bin 'Umar az-Zamakhsharí. Born 467 (1074) died 538 (1143).

Al-Kashsháf was composed in 528 A. H. The greatest authority as Tafsír, it particularly deals with the philological and grammatical aspects of the Qur'án. The author is an expounder of the Mu'tazila doctrines, see Brock. I, 289, and Ar. Cat. Br. M. 62, 63.

The MS. is divided into 4 parts:—

Part I. Al-Fátihā (F 1b) to Al-An'ám (F 243a).

Part II. Al-A'rāf (F 243) to Al-Kahf (F 419a).

Part III. Maryam (F 420b) to Aṣ-Ṣáffát (F 625a).

Part IV. Ṣád (F 626b) to An-Nás (F 857a).

FF 419b, 420a, 625b, 626a and 857b are blank.

FF 1b, 2a, and the commencing pages of each part are beautifully decorated. In Parts I and II the text of the Qur'án is in the body of the MS. in black ink overlined red, in III in the margin in red ink, and in IV again in the body of the MS. in red ink.

The colophon gives the date in these words:—

* مَكْتُوبٌ مِنَ الْمَذْقُولِ عِنْدَ سَنَةِ ١١٠٧ مَقْدَسِهِ هَجْرِيَّةً

Dated 1107 A. H. Elegant Naskh in a learned hand. Good paper.

Begins:— **أحمد لله الذي أنزل القرآن كلاماً موحّلاً منظماً**

No. II.

Folios 182.

Lines 28.

Size $9 \times 5\frac{1}{2}$.

THE SAME.

Containing only the 2nd quarter from **الأعراف** Al-A'rāf to **الكهف** Al-Kahf.

Colophon:—

تم السفر الثاني من الكاشف لحقايق التنزيل بحمد الله و صده و مرمه

Not dated. 18th century. Written in bad naskh.

No. III.

Folios 515.

Lines 25.

Size $8\frac{1}{2} \times 4\frac{1}{4}$.

* جامع الجوامع

Tafsír Jâmi'ul-Jawâmi'. A Shí'a commentary on the Qur'ân by (رياض الدين) Riyâduddín Abû 'Alí al-Faḍl bin al-Ḥasan al-Faḍl at-Ṭabarsí, died 548 (1153).

The author who belonged to the Imâmiyya sect tells us in the Introduction that after he completed his two works مجمع الابدان Majma'ul-bayân a larger commentary on the Qur'ân, and الكافي الشافى Al-Kâfi ashshâfi an exposition of Al-Kashshâf, his son Abû Naṣr al-Ḥasan requested him to write another smaller Tafsír which would include the contents of both his former works, in a condensed form; and it was on this request that he undertook to write the present work. cf. Brock. I, 405.

The work is divided into two parts. Part I ends on F 244b. On F245b Part II begins with سورة مريم Sûra Maryam.

The MS. ends on F415a with a colophon which gives the date of composition as 542 A. H.

Begins:—

الحمد لله الذي اكرمنا بكتابه الكريم و من علينا بالسيح والمكاني
والقران العظيم *

Copied at Hyderabad, dated 6th Muḥarram ul-Ḥarâm 1058.

Neat nasta'liq, the text of the Qur'ân being in fair naskh.

This work has been repeatedly printed.

No. IV.

Folios 584.

Lines 25.

Size $8\frac{1}{2} \times 4\frac{1}{2}$.

* انوار التنزيل و اسرار التاويل المعروف بتفسير البيضاوي

Anwâr-ut-Tanzil wa Asrâr ut-Tá'wîl, better known as Tafsír ul-Bayḍâwî. The famous commentary on the Qur'ân by—

عمر البياضاري Nāṣir ud-Dīn Abū Sa'īd 'Abdullāh bin 'Umar al-Bayḍāwī, died 685 or according to others 692, A. H.

The text of the Qur'ān is in red ink. F1b where the Tafsīr begins is decorated. Gold-ruled border lines are given throughout.

Begins: — الحمد لله الذي نزل الفرقان على عبده ليكون للعالمين نذيرا
Not dated. 17th century. Written in elegant naskh.

No. V.

Folios 546.

Lines 19.

Size 7 $\frac{3}{4}$ x 4.

THE SAME.

Only the 1st half. From beginning to Chapter entitled الكهف Al-Kahf (inclusive). F1b where the MS. begins is decorated. The colophon is very curious.

وقد وقع الفراغ من تسويد النصف الاول من التفسير المنسوب الى القاضي
البيضاوي تغمده الله بغفرانه واسكنه جنة جنانه في شهر "ذي الحجة" (?)
الربيع الاول سنة ٤٠٣ *

The date given 403 A. H. is absurd, being about 3 centuries before the death of Al-Bayḍāwī. The MS. is apparently of the 17th century A. D. Written in neat elegant naskh.

No. VI.

Folios 218

Lines 31.

Size 6 $\frac{1}{2}$ x 6.

THE SAME.

Only up to chapter entitled بني اسرائيل Banî Isrā'īl, with notes in the marginal space written in a recent Nim-shikasta, only up to F24. The text begins on F2b. F1a contains a quotation from the sayings of 'Abdullāh bin 'Uluwī, advising disengagement from wordly affairs. F1b is blank. F2a contains the title and the author's name in big characters, which gives the Kunya or surname ابو الخير Abū-l-Khayr instead of Abū Sa'īd to Al-Bayḍāwī. Written in good naskh

on thick paper.

Not dated. 17th century.

No. VII.

Folios 374.

Lines 25.

Size $8\frac{1}{4} + 3\frac{3}{4}$.

THE SAME.

Only up to chapter entitled الكهف Al-Kahf, and only a few lines of the commentary on chapter مريم Maryam, with marginal notes. Between FF263-264 is a small leaflet containing notes.

F205a is blank. On F205b begins chapter al-A'râf with a new beginning.

Not dated. 18th century. Written in Nasta'liq. The text of the Qur'ân being in Naskh. Slightly worm-eaten.

No. VIII.

Folios 323.

Lines 23.

Size $8\frac{1}{2} \times 4\frac{1}{2}$.

THE SAME.

The second half only. From chapter الكهف Al-Kahf to the end. Written in fair naskh on good modern paper, the text of the Qur'ân being in red ink. Not dated. 19th century.

No. IX.

Folios 643.

Lines 35.

Size $9\frac{1}{2} \times 5$.

* حاشية على تفسير البضاوي *

A commentary on Anwâru't-Tanzîl of Al-Bayḍâwî, in two volumes.

No. IXA.

Vol. I: FF9—317 from the middle of الانبياء to the middle of زمر .

No. IXB.

Vol. II: FF318—643 from the middle of زمر to the middle of الفلق which is the last chapter but one Chapter of the Qur'ân.

The MS. is thus defective, both at the beginning and the end, and two volumes together only comprise the second-half of the entire commentary.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قوله مكية اختلف فيها فقيل انها مكية
وقيل انها مدنية وقيل مختلطة بعضها مكى وبعضها مدني قوله وهي
ثمان وسبعون آية قال الداني وقيل خمس وقيل ست وقيل سبع
سورة الفلق مختلف فيها والصحيح انها مدنية لان سبب نزلها سورة فلق
سحر اليهود كما صيأتي الخ

On the margin names of authors and books are written against any statement mentioned in the body of the text. Of these names, يعقوب پاشا و حسن شيدلي و سنان افندي و بهلوان السيد الكوثي show that the author must be some recent Indian author, not improbably the السيد الكوثي. Not dated. 17th century. Written in a fair naskh, possibly autograph.

No. X.

Folios 338.

Lines 29

Size $8\frac{1}{2} \times 4\frac{1}{2}$.

غرايب القرآن و غرايب الفرقان المجلد الثالث *

Ġarā'ibul-Qur'ān wa Raġā'ibul-Furqān, vol III, incomplete at beginning and end, by نظام الدين حسن بن محمد بن حسين القمي النيشا بوري Nizāmud-Dīn Ḥasan bin Muḥammad bin Ḥusayn Al Qummī an-Nīshābūrī composed in 728 A. H. For a full description of the work see Hājī Khalifa under غرايب القرآن Ġarā'ibul-Qur'ān. Brockelman has apparently confused the author with some other writer. See Brock, I pp. 191, 305, and 511.

In the Teheran lithograph, vol. III begins with chapter الحج Al-Ḥajj. The Tafsīr ends on Folio 337 after which begins the epilogue in which the author tells us that he based his commentary chiefly on الكشاف Al-Kashshāf and At-Tafsīr al-Kabīr. Then he gives a list of authorities quoted in the present work.

Some folios at the beginning are considerably damaged. Written in neat naskh. Not dated. 17th century.

The original Tafsīr commences thus:—

الى الله الكريم ارجب في ابداع غرايب القرآن ... حين افتتح فاقول
الحمد لله الذي جعلنا من شرح صدره للاسلام *

TRADITIONS.

No. XI.

Folios 651.

Lines 13.

Size $8 \times 4\frac{1}{2}$, of the
full page $13\frac{1}{2} \times 8\frac{1}{4}$.

* صحيح البخاري

Saḥīḥ al-Bukhārī, the well-known and most authentic collection of traditional precepts of Muḥammad by إِبْرَاهِيمَ بْنَ إِسْمَاعِيلَ الْبُخَارِيِّ أبو عبد الله محمد بن إسماعيل البخاري b. 194 d. 256 A. H. (810-870 A.D.) To every tradition the names of its successive narrators are attached. For an account of the author and his famous collection see Brockelman I, 156 and Hájí Khalfa, under—جامع الصحيح البخاري II, 512.

F1 missing. FF 2—11, recently added, contain a list of contents. FF 12 and 13 contain an introduction by some commentator of Al-Bukhārī, dealing with أصول الحديث the principles of collecting traditions. On F14b begins the text, the usual episode of praise to God and the prophet being omitted.

باب كيف كان بدو الرحي الى رسول الله صلى الله عليه وسلم *

Profuse notes are quoted on the margin and interleaved folios of varying sizes, chiefly from the commentary to Al-Bukhārī by Kirmānī and فتح الباري Fathul-Bārī by Asqalānī.

The MS. is in a very damaged and tattered state.

Not dated. 18th century. Written in good naskh.

No. XII.

Folios 675.

Lines 15.

Size $6\frac{1}{4} \times 3$.

THE SAME.

Only the الثلث الاول or the 1st of the 3 parts.

On F 1b begins the text.

الحمد لله الذي هدانا لهذا وما كنا لنهتدى *

Dated 1095 A. H. Written in naskh, within ruled border.

No. XIII.

Folios 228.

Lines 27.

Size $8\frac{1}{4} \times 5$.

* كتاب الكافي في علم الدين *

Kitābu'l-Kāfi fi 'ilmi'd-dīn, a Shī'a collection of traditions, by
 محمد يعقوب بن اسحاق الكافيني Muḥammad 'Ya'qūb bin Ishāq al-Kulīnī,
 d 328 (939). See Brock. I 189.

The MS. is divided into 4 books.

1. كتاب العقل والجهل 2. كتاب التوحيد 3. كتاب الحجّة
 4. كتاب لايمان و الكفر .

See Rieu. Supp. No. 152, where it is stated that the original work had 30 such books; also see Berlin Cat. No. 1855. The title of the MS. is given on F 37a as كتاب التوحيد and also at the end of the MS.

Dated, the 9th Rajab, 1093. Written in a small elegant naskh. Scribe: Ja'far bin Aḥmad Sulṭānpûrî al-Buhrānî.

Begins:—

الحمد لله المحمود لنعمته المعبود لقدرة المطاع في سلطانه المرموب لجلاله *

No. XIV.

Folios 428.

Lines 18—23.

Size 7×4 .

* مشكوة المصابيح *

Mishkāt 'ul-Maṣābīḥ, a very popular collection of traditional sayings of Muhammad by ولي الدين ابو عبد الله الخطيب التبريزي Waly ud-Dīn Abû 'Abdillāh al-Khatīb at-Tabrizī.

The method followed in this collection is the same as that adopted by

مسعود الفراء البغوي Husayn bin Mas'ūd al-Farrā' al-Bagawī, d. 516 A. H. cf. Hāji Khalifa V 567, also Brock. II 195, and Ar. Cat. Br. M. 721.

FF 1—6, 300—303, 375—377, 384—428 are replaced recently, hand and paper varying. Notes are written on the margin, except on recently added folios.

The authors tell us in the epilogue that the collection was completed on the last day of Ramaḍan, 737 AH.

Begins on F 1b—

الحمد لله ونحمده ، نستعينه و نستغفره و نعوذ بالله من شوره انفسنا

Not dated. Probably 17th century. Written in Naskh the recent additions being in Nasta'liq.

This work has been frequently lithographed in India.

No. XV.

Folios 326.

Lines 25.

Size $8\frac{1}{2} \times 5$.

THE SAME.

Folios much dislocated, especially at the beginning and the end. Folio 2 bound inversely; considerably worm-eaten.

Not dated. Probably early 18th century. Written in Naskh with notes on the margin.

These two MSS. bear the signature of J. H. Harrington who purchased them for the Madrasa Library.

No. XVI.

Folios 212

Lines 29.

Size $8\frac{1}{2} \times 4\frac{1}{2}$.

* جمع الوسائل

Jam'ul-Wasá'il, a commentary on Shamá'il un-Nabí شمعاعل النبي by Abû 'Īsá Muḥammad bin 'Īsá at-Tirmidî d. 279 (892). (*cf* Brock I 161), a collection of traditions dealing with the person of the Prophet.

Commentator:—

Nûr'ud-Dîn نورالدين علي بن سلطان محمد الهروي المعروف بملاّ علي القاري 'Alî bin Sulṭân Muḥammad al Harawî, better known as Mullá 'Alî al Qárî, died 1014 (1605). According to Ḥájî khalfa 1016 A. H.

The MS. begins with commentary on B'ism'illáh بسم الله, without the Introduction. The commentary was completed on the 15th Sha'bán, 1008, at Mecca.

About 10 lines in end, in continuation, is a quotation from (كافيجي) Káfijî's commentary on Al-Kashsháf, discussing the derivation and etymology of the word ذو zû.

Not dated. Perhaps autograph.

Written in elegant Naskh.

Begins:— بسم الله .. اي باستعانة اسم معبود بالحق

The original work begins:— الحمد لله الذي خلق الخلق والخلائيق
see Hájí Khalfa IV 70.

PRINCIPLES OF JURISPRUDENCE.

No. XVII.

Folios 212.

Lines 3—11.

Size 5 × 3.

* اصول الشاشي

'Uṣūl'ush-shāshî, a text on principles of Muḥammadan Law, by

Nizām'uddîn نظام الدين اسحاق بن ابراهيم الشاشي السمرقندي
Ishāq bin Ibrāhīm ash Shāshî as-Samarqandî, d 325 (937) *cf.* Brock.
I. 174.

The first 6 folios of the original MS. are lost and have been recently replaced by 4 folios. F 9 is missing.

Hájí Khalfa gives the title of this book as كتاب الخمسين Kitāb'ul-Khamsîn or "the Book of Fifty." He says the author being 50 years old at the time of composition, the treatise was thus named by himself.

Written in Naskh on rough paper with notes on the margin. Not dated. 18th century.

Begins:— الحمد لله الذي اءلى منزلة المؤمنين بكرم خطابه

No. XVIII.

Folios 103.

Lines 21.

Size 8 × 4½.

* اصول الشاشي لاصول الشاشي

Fuṣūl'ul-ḥawāshî li'Uṣūl'ish-Shāshî. A commentary on Uṣūl-ash-shāshî, above. The author has not been identified. He tells us in the Introduction that the commentary was written at the request of his friends.

Between FF. 40, 41 and 69, 70 leaflets are inserted containing notes quoted from Mullá Jiwan's commentary on Al-Manār.

Hájí Khalfa mentions only one commentary of the text of Shāshî by Muḥammad bin al Ḥasan al Khwārazmî al Fārábî (V 81), the opening sentence whereof does not coincide with that of the present MS., while Brock. seems to

know none (I 174). It is, however, strange that the oldest text on principles of Hanifite Jurisprudence should have been neglected by the commentators.

The MS. bears the signature of J. H. Harrington, who mistook it for *فصول استروشنى* Fuṣūl Ustruṣhaní, composed in 625 A. H. by *محمد بن محمود* Muḥammad bin Maḥmūd. See Brock. I. 380.

Not dated. 18th century. Written in Nasta'liq, the first 8 folios are, however, in naskh. Scribe: Muḥammad Salim.

Begins:— *الحمد لله على سوابغ نعمائه المتواترة في كل زمان*

No. XIX.

Folios 127. FF 1—79, in bad naskh, lines 5, size $5 \times 3\frac{1}{2}$.

FF 80—127, in Nasta'liq, lines 7, size $7 \times 3\frac{1}{2}$.

*اصول الحشامى **

'Uṣūlul-Husámí, a difficult concise text on principles of Hanifite Jurisprudence by *محمد بن محمد عمر الاخسيكى* Ḥusám'ud-Dîn Muḥammad bin Muḥammad 'Umar al Akhsikatí, d. 644 (1246). The text has numerous commentaries; see Brock. I 381, and Ar. Cat Br. M. 118. The title of the text has been variously given:—

المنتخب في اصول المذهب Al Muntakhab fi 'Uṣūlil-Madhab (Hâjî Khalifa See VI 163). *كتاب المنتخب في اصول الدين* Kitáb'ul Muntakhab fi Uṣūl id-Dîn (Brock. I 381) *المنتخب في اصول الشرع* Al Muntakhab fi Uṣūl ish-Shar', Ar. Cat. Br.M. 118. Profuse notes are written on the margin.

Not dated. 18th century. Slightly worm-eaten.

Begins:—

الحمد لله على نواله والصلوة على رسوله محمد وآله

No. XX.

Folio 244.

Lines 21.

Size 5×3 .

*التوضيح في حل غوامض التذقيم **

At-Tawdîḥ fi ḥalli Ġawámid it-Tanqîḥ, a very popular commentary on Tanqîḥ ul-Uṣūl, a text on the principles of Hanifite law, both the commentary and the text being by the same author, —

*عبدالله بن مسعود بن تاج الشريعة **

'Ubayd'ulláh bin Mas'úd bin Táj ush-Sharí'a, d. 747 (1346). The author tells us in the preface that the work was dedicated to King Ghiyásh ud-Dín.

For other works of the author, and commentaries on القروض *al-Tawdîh*, See Brock. II. 214, and Hájî *Khalfa* II. 443.

The marginal space contains notes from تلويح *Talwîh* and other commentaries.

The text and the commentary are respectively indicated by letters م and ش .

Dated, 4th Rajab 991 A. H. Written in small elegant naskh. The work has been printed in India.

The commentary begins:— حامدًا لله تعالى أولا وثانيا

The text begins: إليه يصعد الكلم الطيب

No. XXI.

Folios 391.

Lines 20.

Size 8½ × 3¾.

* التلويح في كشف حقائق التتقيم

At-Talwîh fî kashfi Ḥaqá'iqit-Tanqî, a commentary on القروض *al-Tawdîh*, above, by سعد الدين مسعود بن عمر التفتازاني Sa'd ud-Dín Mas'úd ibn 'Omar at-Taftázání born 722 (1322) died 791 (1389); composed Dil-Qa'da 758, (Nov. 1357); cf. Brock. III 216, and Hájî *Khalfa* III 444.

The MS. is written in several hands; ff. 1—144, 181—197, in rough naskh, probably belong to early 18th century, while the rest is in modern Indian Nasta'liq. Moderately worm-eaten.

Begins:— الحمد لله الذي احكم بكتابه اصول الشريعة الغراء

The work has been lithographed in India.

No. XXII.

Folios 477.

Lines 19-18.

Size 8 × 4.

THE SAME.

FF. 8 and 9 replace one missing folio of the original MS. Not dated. 18th century. Written in an elegant Nasta'liq.

At the end, 4 folios belonging to المطول *Al-Motawwal*, by the same author, have been bound in.

No. XXIII.

Folios 200.

Lines 12.

Size $6\frac{1}{2} \times 3\frac{1}{4}$.* **هاشيه على التلويح****Háshiya 'ala-t-Talwih.**

A commentary on **التلويح** At-Talwih, otherwise known as **احسن التوضيح** Ahsan ut-Tawdhih. By Shaykh-ul-Islám Sayfud-din known as **حفيد الفتازاني** *i.e.*, grandson of Mulla Sa'dud Din Mas'ud ibn Omar Taftázani. He was Shaykhul Islám of Khorasan for nearly thirty years. In 916 A. H. Sultan Hósayn removed him from his office and he died in the same year. See Abdul Háy's Ta'liqátus-Saniyyah page 55.

Not dated. 18th century. Written in fair Ta'liq

Begins, without any introduction, or the usual episode of praise to God and the Prophet.

قوله احكم بكتابه اصول الشريعة الغراء آة هذه العبارة الوجيزة

No. XXIV.

Folios 266.

Lines 21.

Size $7\frac{1}{4} \times 4\frac{1}{2}$.* **التقود والردود*** **(المجلد الأول)****An-Nuqûd war-rudûd, (volume I only).**

A commentary by Muḥammad Yûsuf Al-Kirmání **الكيرماني** d 786 A. H., on **مختصر الاصول** Mukhtaṣar ul-Uṣûl by **ابن حاجب** Ibn Hájib, which is an abridgment of **الاجدل** Muntahás-su'ud wal-amal fi 'ilmayil-Uṣûli wal-jadal. This commentary is a refutation of seven other great commentaries of the text, in defence of the one by the author's own teacher **مضاد الدين الاسبجي** 'Aḍud'ud-Din al-Âjji. See Hájî **Khalfa** VI 172, where he gives the title as **التقود والردود** an-Nuqûl wa'r-rudûd. This commentary is unknown to Brock. See I 306.

The author tells us in the introduction that he referred to the seven great commentators by the name by which they are generally known, and to others by the expressions **قيل** (*i.e.*, "it is said") or **بعض من الشارحين** (*i.e.*, "some of the commentators").

One folio at the beginning is wanting. Folio 12a (more than half) and Folio 12b are blank, without causing any gap. Dated, the 20th Muḥarram, 1100 A.H. Written in nasta'liq.

Scribe: مير لطف الله Mîr Luṭfu'lláh.

After the preface the commentary begins:—

قال الشيخ جمال الدين ابو عمر بن الحاجب رفعه الله الى غاية المراتب

بسم الله الرحمن الرحيم الحمد لله رب العالمين و صلى الله على سيدنا

محمد وآله وسلم تسليما بما بعد ثاني لما رأيت قصوراهم عن الاكثار

وميلها الى الایجاز و الاختصار وهما متراد فان الا و بالاختصار حذف في اللفظ
عليه دليل الخ

No. XXV.

Folios 142.

Lines 17.

Size 6¼ × 3.

داثر الوصول الي علم الاصول (شرح المنار) *

هو عبد الله محمد ابو عبد الله 'ilmil-Uṣūl, a commentary by محمد بن مبارك شاه بن محمد الهروي Abû 'Abdillāh Muḥammad bin Mubārak Shāh bin Muḥammad al-Harawî, en المنار al-Manār of Hāfiẓ ud-Dîn abûl-Barakāt ابو البركات عبد الله بن احمد النسفي 'Abdullāh bin Aḥmad an-Nasafî d 710 (1310). The commentator tells us in the introduction that the present commentary is an abridgment of his larger commentary on the same text titled مدار الفصول Madār ul-Fuḥūl. See also Hāji Khalfā VI 125, Brock. II 196. The commentary has been printed in Calcutta.

Dated, the 2nd Dul-Ḥajj, 1209 (sic). Written in nasta'liq. Scribe: Nizām'ud-Din Ṣiddiq.

Begins:—

الحمد لله الذي سقى لامرول المستنيطين من كوثر فرائب الفهم ماء الخ

No. XXVI.

Folios 125.

Lines 17.

Size $7\frac{1}{4} \times 4$.

* تَكْرِيرُ الدَّائِرِ

Tahrírud-dá'ir, a commentary on دائر الاصول Dá'iru al-Uṣūl, by مُحَمَّد نور عالم بن مُحَمَّد تاج Muḥammad Nūr 'Alam bin Muḥammad Táj, evidently an Indian writer of recent years.

Not dated. 19th century. Written in Nasta'liq.

Scribe: مُحَمَّد رفيع القدر Muḥammad Rafi'ul-Qadr.

Begins:— الحمد لله الذي لا اله الا هو على الوضوح والامكان

No. XXVII.

Folios 169.

Lines 11.

Size $8\frac{1}{2} \times 3\frac{1}{2}$.

* المسلم

Al-Musallam, a text on principles of jurisprudence, very popular in India, by مُحَمَّد بن عبد الشكور البهاري Muhibulláh bin 'Abdush-Shakūr al-Bihári, d. 1119 (1708).

The author gives the date of composition, in the introduction, in a chronogram. ثم الهمني مالك الملوك ان تاريخه "مسلم البوت"

The words مسلم البوت Musallamus—Subūt=1109 A. H. (1697 A.D.) See Brock. II 421. Notes of the author himself are written on the margin.

Dated the 10th Da-Ḥajj, 1229. Written in a fair nastá'liq.

Scribe: وجيه الدين Wajih'ud-Din.

Begins:— الحمد لله الذي نزل الايات و ارسل البينات

MUHAMMADAN LAW (FIQH).

No. XXVIII.

Folios 442.

Lines 15-17.

Size $6\frac{1}{2} \times 3\frac{1}{2}$.

* الهداية

Al-Hidáya, Books III. and IV, the most prevalent and authentic work on Hanifite Jurisprudence. It is the commentary on —

بداية المبتدي Bidáyatul-Mubtadi, both the text and the commentary being by the same author. برهان الدين علي بن ابي بكر المرغيناني

Burhán'ud-Dîn 'Alî bin Abî Bakr al-Margînânî, d. 593 (1197). See Brock. I 376, also Hájî Khalfa, VI 479.

The contents of F 52b are wrong and consequently penned through. FF 241 and 244a are blank.

Bk III begins with كتاب البيوع

Bk IV ditto كتاب الشفعة (F 244b)

Dated, the 4th Sha'bán 1219. Written in Nasta'liq, by Abdul Wáhid, for Mawlawî Shaykh Mu'in'ud-Dîn, son of Shaykh Muḥammad Najîb, inhabitant of Ja'farpûr.

No. XXIX.

Folios 611.

Lines 27.

Size $7\frac{1}{4} \times 4$.

* حاشية على الهدية

A commentary on الهدية al-Hidáya. The MS. being defective at the beginning, the author could not be ascertained.

The colophon, تمت الكتاب الهدية, shows that the title is الهدية Al-Hadyá.

Begins abruptly:

غاية استصغار لنفسه و نهاية تعظيم النبي صلى الله عليه وسلم قوله الى سيد الحق هادين صفة انبياء وكذا قوله داعين صفة علماء لا حال اذا المنكرة اذا جعلت ذا حال وجب تقديم الحال عليها و اخلفهم علماء اي جعل العلماء خافء الانبياء الى سذن سناتهم *

FF262 b and 263a are blank.

F263b كتاب البيع begins

ما خوز من مديباع سمي بيعا لان كل من المتعاقدين بعد البيع يمد بامه الى صاحبه وهو عبارة عن مبادلة المال بالمال بالتراضي

و يثبت بشهة تكون بالنظر الى البيان اعتبارا بحق العبد روجه العكس
قدما و لرفع الاصلالة لم يجز العلم باعادته تاما و لئتم الكلام ه تمت الكتاب الهدية *

Probably the commentary is by مولوي آلهداد الجونپوري

Mawlwi Ilahdad al-Jawnpûrî. See اثار هندوستان

No. XXX.

Folios 370.

Lines 7.

Size $6\frac{1}{2} \times 3\frac{1}{2}$.

* كذ الدقائق *

Kanzud-daqq'iq, a text on Hanifite Jurisprudence, by حافظ الدين ابوالبركات عبدالله بن احمد النسفي Háfiz ud-Dîn abûl-Barakát

'Abdilláh bin Ahmad an-Nasafi. d. 710 (1310). The text has numerous commentaries, *cf* Brock. II 196, and Hájî Khalfa V 249.

FF 2, 364-370 are replaced recently.

Not dated. Early 18th century. Written in naskh, with notes on the margin.

Begins: — الحمد لله الذي اعز العلم في الاعصار

No. XXXI.

Folios 246.

Lines 8.

Size 6 × 3.

THE SAME.

FF 117, 118, 237—240 are blank, but the text is complete. Not dated. 18th century. Written in modern nastá'liq, by Hamíd ud-Dîn, son of Khundkár Hilálud-Dîn.

No. XXXII.

Folios 227.

Lines 9.

Size 6½ × 3½.

THE SAME.

The last 4 folios contain only 5 lines.

The following quartain in conclusion, containing chronogram, gives the date of MS. and scribe's name, Mu'izz ud-Dîn.

نسخة كزالدقايق چون معزالدين نوبت
تا بماند يادگارے اندرين عالم صدام
کرد مسعود از بی تاريخ اتمامش سوال
گفتمش. "كزالدقايق يوم نيكو شد تمام"

The words within commas = 1219, A.H.

Written in fair naskh.

No. XXXIII.

Folios 220.

Lines 17.

Size 6¾ × 3¾.

شرح الوقاية *

Sharh ul-Wiqáyah, a very popular work on jurisprudence of the Hanifites, by the author of حل غوامض التنقيح mentioned above. The work is a commentary on وقاية الرواية في مسائل الهداية *cf* Brock. I 376.

FF 1 and 2, recently added, contain a table of contents. F4 is misplaced before F3.

Beginning on F4b, Sharḥ ul-Wiqáyah ends on F217a.

Dated, the 17th Šafar, 1120 A.H. Written in small rough nasta'liq, the text and commentary being indicated by letters م and ش .

Scribe: Sayfud-Dín, son of Badr ud-Dín.

FF 217b—220b contain, diagonally written, a pamphlet, in Persian on فرایض or the Law of Inheritance by یعقوب بن عثمان السجرحی Ya'qûb bin Usmán al-Jarḥî.

In the end, one folio of النظائر والاشباه Al-ashbâh wan-Nazá'ir has been bound along with the MS., through the negligence of the binder.

Sharḥ ul-Wiqáyah begins:—

الحمد لله رب العالمين والصلوة والسلام على خير خلقه محمد وآله واصحابه اجمعين

The pamphlet begins:—

الحمد لله الذي له السموات والارض وهو على كل شيء قدير *

No. XXXIV.

Folios 225.

Lines 21.

Size $8\frac{1}{2} \times 4\frac{1}{2}$.

THE SAME.

Dated the 3rd year of the reign of Bahádur Sháh, *i.e.* 1120 A.H. Written in fair nasta'liq, the text of Wiqáyaht-ar-riwáyah being in naskh.

Scribe: Muḥibbu'lláh, son of Kamálu'lláh.

No. XXXV.

Folios 438.

Lines 15.

Size 6×3 .

THE SAME.

F7 is misplaced before F6. Many folios have been cut on the top or otherwise damaged, and the lines thus made defective, have been completed on pieces of paper pasted over recently. Begins on F2b, ends on 437. Profuse notes are written on the margin.

FF 437b and 438a contain a quotation from the writings of Kamál Bádsháhzáda, describing the seven stages of فقها or men versed in Muhammadan Law.

Dated, the 27th Rajab, 1134; at Sháh Jahánábád (Delhi), in the reign of Muḥammad Sháh. Written in naskh.

No. XXXVI.

Folios 367.

Lines 20-21. Size $6\frac{1}{4} \times 3\frac{1}{2}$ (not uniform).

* نخبيرة العقيدى

Dakhîratu'l-'uqbá, a commentary on Sharḥ ul-Wiqáyah above, by يوسف بن جنيد المعروف باخي چلبى التتاني. Yûsuf bin Junayd better known as Akhî Chalpî 'al-Tuqátî, d. 904 (1499). cf Brock. II, 227, also Hájî Khalfa VI, 460. Date of composition 891 A.H.

F8 is misplaced between FF1 and 2. FF1—3 recently added in modern paper.

Dated, 17th Sha'ban, 1143A.H. FF4—11, 30—39, 41—50 are written in small elegant naskh, the rest being in varieties of nasta'liq

Begins: الحمد لله الذي شرح صدر الشريعة الغراء

No. XXXVII.

Folios 379.

Lines 29.

Size $8\frac{1}{4} \times 5$.

* فتاوى بزازية

Fatáwá Bazzázîyyah, a work on Hanifite Jurisprudence by حافظ الدين محمد بن محمد البزازي الكردي, Háfizud Dîn Muḥammad bin Muḥammad al-Bazzázî al-Kardarî, d. 827 (1424). See Brock. II 225, and Hájî Khalfa II 49. Printed in Kazan 1308 A. H.

Dated, the 27th Rabi I, 1084, or the 10th year of Aurangzîb's reign. Written in naskh. Scribe: Muḥammad Afḍal, son of Shaykh Raḥmatullah.

Begins: حمد لمن دعى الى دار السلام بسم الله عليه افضل الصلوة والسلام

The MS. bears the signature of J. H. Harrington who purchased it for the Madrasa Library.

No. XXXVIII.

Folios 331.

Lines 31.

Size $8\frac{1}{2} \times 5$.

* درر الحكام في شرح غرر الاحكام

Duraru'l-Hukkám, a commentary on Guraru'l-Ahkám, a work on Hanifite Jurisprudence, both by the same author,—

محمد بن فرامرز بن علي ملا خسرو Muḥammad bin Farámurz bin 'Alí Mullá Khusraw, d. 885 (1480). For a full account of the work, see Hájî Khalfa IV 312; also Brock. II 226.

The manuscript is incomplete; at the beginning one folio is wanting, and it ends where the chapter on *وصايا الولى* begins.

A table of contents has been added in the end in a very recent hand.

The text is given in red, while the commentary is in black ink. The black has eaten into the paper in many places.

Not dated. 18th century. Written in naskh. After the introduction the commentary begins thus:

بسم الله الرحمن الرحيم الباء للملابسة والظرف مستقر حال من ضمير
ابتداء الكتاب الخ

No. XXXIX.

FF197.

Lines 17.

Size 8 × 4.

الاشباه والنظائر *

Al-ashbáh wa'n-Nazá'ir, a treatise on Hanifite Jurisprudence, by *Zaynu'l-'Abidîn bin Ibráhîm* better known as *Ibn Nujaym*; d 970 (1563). Composed, 969 A. H. The author tells us in the introduction that the present work was written with the object of supplying the want of a proper work for Hanifites, on the lines of the work bearing the same title by *Táju'd-Dîn as-Sabkî*. d. 771 (1370) (*vide* Brock. II, 90.) The work is divided into 7 فصول or sections; See *Hâjî Khalfa* I, 309, also Brock. II, 310.

The manuscript is incomplete. Part V begins on F 194a bottom.

Ends:—

فى الوكالة الحيلة فى جواز شراء الوكيل بالمعنى ان يشتره بخلاف جنس
ما امر به او باكثر مما امر اذ يصرح بالشراء لنفسه

Not dated. 19th century. Written in a fair nasta'liq.

Begins:

الحمد لله على ما انعم و صلى الله تعالى على سيدنا محمد و سلم

No. XL.

Folios 192.

Lines 19.

Size 6½ × 3½.

فتاوى ابراهيم شاهي *

Fatáwá 'Ibráhîm Sháhî, a collection of opinions and decisions of particular law-cases by *Aḥmad bin Muḥammad al-Muḥallafî*

Muhammad known as Nizám al-Jilání, dedicated to Ibráhím 'Adil Shah, King of Bîjápúr, reigned 1535—58 A. D.

The work is unknown to Brockelman. The Rámpur Library possesses two copies of the work.

The manuscript is only the 2nd vol. ; beginning with كتاب النكاح it ends with كتاب الخنثي

The manuscript is defective at the beginning; 4 folios missing. FF5—8 are cut at the top, 2 lines disappearing. Dated, the 17th Ramaḍán, 1216. Written in a small nasta'lîq. Scribe: Muhibbu'd-Dîn of Anwárpûr.

No. XLI.

Folios 331.

Lines 19.

Size $7 \times 3\frac{1}{2}$.

* فناربي حمادية *

Fatáwa Ḥamádiyah, a collection of particular instances of Muhammadan Law by حسام المفتي الناكوري Abu'l Faṭḥ Rukn bin Ḥisám al-Muftí an-Nákûrî.

The author tells us in the introduction that when he came to Nahrwála, a city in Gujrat, he entered the assembly of—حماد الدين—Ḥamádu'd-Dîn Aḥmad bin Qáḍî Akram, who was قاضي اكرم or قاضي القضاة Chief Justice. He conferred on the author and his son, Mawláná Dá'úd, the duties of Legal Remembrancer, which led to the present compilation by their joint effort. In this work they have collected all the authentic and reliable opinions of فقها (the learned in law) with regard to particular cases, such as were the voice of the majority.

Then he gives a long list of books, wherefrom he has taken his materials, and which he has used as authorities. In Fatáwá 'Alamgîrî this work is very frequently cited as an authority. The work was, therefore, probably composed about 1000 A. H.

Curiously enough the work as well as the author are totally unknown to Brockelmann.

The work was lithographed by the Asiatic Society in the year 1825.

The last folio has been replaced recently. Not dated.

18th century. Written in Naskh with scanty notes on the margin.

Begins نور قلوب الموحدين بنور التوحيد والايمان

No. XLII, A, B, and C.

Lines 27 or 29.

Size 9 × 5½.

* فتاوى عالمگیری

Fatáwá 'Ālamgîrî, an exhaustive collection of opinions regarding particular instances of Muhammadan Law, composed by a commission presided over by Shaykh Nizâm, appointed by Emperor Sultan Muhiyud-Dîn Awrangzîb 'Ālamgîr, reigned 1069—1118 A. H, or 1659—1707 A. D. Cf Brock. II 417. The work has been frequently lithographed and printed and is very popular in India.

Complete, bound in 3 vols.

No. XLIIA.

Vol. I.—FF573. Contains Parts I and 2.

Part I from كتاب الطهارة to كتاب الحج , inclusive, (FF1—131).

Part II from كتاب النكاح to كتاب الوقف inclusive, (FF132b—End).

F66 is missing.

No. XLIIB.

Vol. II.—FF602. Contains only Part III of the work, from كتاب الغصب to كتاب البيع inclusive.

Two original folios at the beginning are recently replaced by 4 folios.

No. XLIIC.

Vol. III.—FF416. Contains Part IV of the work. From كتاب الفريض to كتاب الشفعة inclusive.

FF1,411—416 are replaced in a recent hand.

Dated, at the end of Part I, the 14th Shawwâl, 1112 A. H., written in a small elegant nasta'liq.

Begins:—

الحمد لله رب العالمين والصلاة والسلام على سيد المرسلين وآله
و أصحابه اجمعين *

No. XLIII.

FF607.

Lines 25.

Size $7\frac{1}{2} \times 3\frac{3}{4}$.

The same.

Only the Part II from كتاب الوقف to كتاب النكاح with a table of contents at the beginning.

Not dated. 18th century. Written in a small good naskh, within borders ruled in black and red, on excellent paper.

No. XLIV.

Folios 225.

Lines 25.

Size $8 \times 4\frac{3}{4}$.

The same.

Only the 1st one-third portion of Part III of the work. From كتاب البيوع to كتاب القاضى inclusive.

Folios are much misplaced especially at the end.

No. XLV.

FF 205.

Lines 25.

Size $8\frac{1}{2} \times 5$.

The same.

Only the last one-third portion of Part III of the work. From كتاب الغصب to كتاب الاجارة inclusive.

These two manuscripts together form the beginning and the concluding portions of the Part III of the entire work. Between them, from كتاب الهبة to كتاب الشهادات, inclusive, is wanting. They are both in the same hand—a small elegant naskh.

The colophon at the conclusion of the latter manuscript runs thus:

تم بتوفيق الله الملك التقدير الربع الذالك من فتاوى اءادشاهي عالمكبرى
بكارنم خمس من شهر جمادى الاول سنة ٣٠ سنة جلوس ميمنت مائوس
ثلاثون من هجرة الذبرة نعون رسابع

Probably the words *والف* are omitted in the end. Thus the date of manuscript appears to be the 5th Jamádî I, 1097 A. H.

No. XLVI.

FF529. Lines 21, sometimes 20 or 24. Size 10 × 4.

The same.

Only the 2nd half of Part III of the work, from *كتاب الاقرار* to *كتاب الغصب* Incomplete at the end.

FF496 to end written in a neat elegant *naskh*, the rest being in good *nasta'liq*.

F1a where the manuscript begins is decorated at the top. Not dated Early 18th century.

No. XLVII.

FF573. Lines 25 Size 11 × 5½.

The same.

Part IV complete, from *كتاب الشفعة* to *كتاب الفرائض* Contains a table of contents at the beginning. Not dated. Early 18th Century. Written in neat good *naskh*.

LAW OF INHERITANCE.

No. XLVIII.

FF117 Lines 5 Size 4¼ × 2. Sometimes lines are 2½ inches long.

فرائض السراجية *

Fará'idu's-Sirájîyah, the famous treatise on Law of inheritance, by Siráju'd-Dîn *سراج الدين ابو طاهر محمد بن محمد بن عبد الرشيد السجائوندي* Abu Tâhir Muḥammad bin Muḥammad bin 'Abdu'r-Rashîd as-Sajâwandî, of the 6th century A. H. Hájî Khalfa gives the title as Fará'idu's-Sajâwandî (*vide* IV 399). See also Broek. I, 379.

Both at the beginning and end of the manuscript various notes are written indifferently. Beginning on F 9b, ends on F114b. Written

in nasta'liq, some parts being in naskh. Dated, the 2nd Du'l-Hajj 1094 A. H.

Begins: الحمد لله رب العالمين حمد الشاكرين

THEOLOGY.

No. XLIX.

Folios 458.

Lines 25

Size $7\frac{1}{2} \times 4\frac{1}{2}$.

* شرح المواقف

A commentary on علم الكلام *al Mawáqif fî 'ilmi'l-kalám*, a text on Theology by احمد الابيجي بن احمد الراجزي Qádi 'Aḍud ud-Dín 'Abd ur-Raḥmán bin Aḥmad al-Ijî d. 756 (1355).

Commentator سعيد الشريف علي بن محمد الجرجاني Sayyad Ash-Sharîf 'Alî bin Muḥammad al-Jurjânî, d. 816 (1413). Cf. Brock. II, 208-9. Berl. Cat. No. 1801.

The commentary was completed in early Shawwâl 807 A.H., at Samarqand.

FF 1—12 are in a recent hand; about 20 folios after that are much worm-eaten, and pasted over, the defective portions being completed in a recent hand.

Dated, 1003 A.H. Written, at Samarqand, in a small neat nasta'liq, within borders ruled in blue and red. The name of the scribe has been curiously erased.

Begins:—

صالحان من تقدست سموات جمالته عن صفة الحدوث و الزوال بعد
فان اذنع المطالب حالا وصآلا و ارفع العارب مغعة و كما لا يخ

No. L.

Folios 75.

Lines 23.

Size $7\frac{1}{2} \times 3\frac{1}{2}$.*The same.*

Only the الموقف الثاني في الامور العامة .

Folios are misplaced in the following order:—9, 13, 11, 12, 10, 14—18, 22, 23, 20, 21, 24—

F 19 is wanting.

Not dated 17th Century Nim-Shikasta

Begins :

الموقف الثاني في الاصور امامة اي صالا يخلص لقسم من اقسام الموجود
التي هي الواجب والجمهور والعرض فاما ان يشتمل الاقسام الثلاثة الم

No. LI.

Folios 101.

Lines 17.

Size 7 × 4.

The same.

Only the امامة في الامر الثاني . Between FF40 and 41
is a gap of over 25 folios. The missing portion being from—

خاتمة المقصد الرابع من المرصد الثالث to المقصد الثامن من المرصد الثاني

The following folios are misplaced in the following order : 74, 77, 75,
76, 78—81, 85, 84, 83, 82, 86. Between FF 77 and 78 is another
gap, only a few folios missing. F 100 bound inversely.

Not dated. Early 18th century. Written in Nim Shikasta.

No. LII.

Folios 159.

Lines 25.

Size 7 × 3½.

حاشية على الشرح المواقف *

A commentary on شرح المواقف , Sharḥu'l-Mawáqif.

The MS. wants the usual preface, and the author could not be
ascertained.

Not dated. Early 18th century. Written in a fair naskh.

Begins : —

قرره ضمن المصير تهمده الله بغفرانه خطبة كتابه الاشارة الى مقاصد
علم الكلام رماية لهراعة الامتهلال فيسمل اولاً تيمنا لما كان نسبة البسمة الى كل
ذي خطر من العلوم والحرفى قرره العلي شانه امرة وحاله في ذاته
وصفاته و انعاله نقل عنه قدس سره لان العلي مبالغة في العالي
كالعلم في العالم الم

THEOSOPHY—SUFISM.

No. LIII.

Folios 502

Lines 30-32.

Size $9\frac{1}{4} \times 4\frac{3}{4}$.

احياء علوم الدين (نصف الثاني) *

Iḥyá'u 'ulūmi'd-Dîn, a great sufistic work by—

امام حجة الاسلام ابو حامد محمد بن محمد الغزالي الشافعي

Abū Ḥamid Muḥammad bin Muḥammad al-Ġazzālī, born 445 (1059); died 505 (1111).

The entire work is divided into 4 broad divisions:

(1) المنجيات (4), المهلكات (3), العادات (2), العبادات (1)

See Ḥājī Khalfa I 180; Brock. I 420-22; Ar. Cat. Br. Mus. pp. 337, 386 and 658.

This MS. is only the 2nd half of the work, viz:—

المهلكات and المنجيات

FF1 and 2 are recently replaced.

Part III of the work المهلكات begins on F 1 b:—

الحمد لله الذي يتحير دون ادراك حلال (؟ جلاله) القلوب و الخواطر

Ends on F 222a, FF222 and 223a being blank.

Part IV of the work المنجيات begins on F 223 b—

الحمد لله الذي بتكميده يستفتح كل كتاب

Dated, the 2nd Šafar, 925 A.H.

Written in an elegant Turkish naskh.

No. LIV.

Folios 218

Lines 13.

Size $4\frac{1}{2} \times 2\frac{1}{4}$.

كتاب الالف — كتاب الاحديه *

Kitābu'l-alif or Kitābu'l-aḥādiyāt, a Ṣufistic mystical work by
محيي الدين محمد بن علي بن العربي
'Alī bin al-'Arabī, d. 638 (1240).See Ḥājī Khalfa V 50; Brock. I 445; Cat. Berl. No. 2971.

The MS. ends on F 218a. Then follow 7 folios, whereof the latter 5 contain medical prescriptions.

Not dated. 17th century. Written in a beautiful Nimschikasta, within borders ruled with red 'unwáns.

Begins:—

احديّة حمد الواحد في وحدانية هذا كتاب الالف وهو كتاب الاحديّة
جاؤكم به رسولها الواحد بعد فان الاحديّة موطن الاهد عاينها حجاب العزّة
لا يرفع ادا الغ

No. LV.

Folios 155.

Lines 9.

Size $5\frac{3}{4} \times 3\frac{1}{4}$.

عين العلم *

'Aynu'l-'ilm, a treatise on Sufism.

Mulla 'Alî al-Qârî, d. 1040 A. H., wrote a commentary on this text in which, agreeing with ابن حجر Ibn Ḥajar, he said that the author is an Indian, but according to Ḥajî Khalfa and others it is by محمد بن عثمان بن عمر البلخي

Muḥammad bin 'Usmán bin 'Umar al-Balkhî., d. 800 A. H.

See Ḥajî Khalfa IV 283.

In the Berlin Library catalogue the title of the work is given as مناهج العارفين Manáhiju'l 'Arifin (see No. 3064), and the author is said to be عبد الله بن محمد الرحمن المدائني 'Abd'ulláh bin 'Abdur Raḥmán al-Madá'iní. See also Ḥajî Khalfa VI 13063.

The work is divided into 20 chapters and a Khátima.

The preface is in rhymed prose.

Dated, the 8th Rabî 'I, 1090, A. H. Written in a rough but neat naskh. Scribe: شيخ ناصر الخشنامي: Ḥajî 'Abdu'lláh bin Shaykh Násir al-Khashnámî.

Begins: ياربّ ياربّنا باسمك ابتدي و بك اقتدي و بنور قدسك اهتدي

PHILOSOPHY.

NATURAL AND INTELLECTUAL.

No. LVI.

Folios 484.

Lines 15.

Size 6 × 3.

* البرهان في اسرار الميزان (المجلد الثاني)

Al-Burhán fî Asrârî'l-Mîzân, a great philosophical work in 4 vols. by علي بن ايدمر بن ملي السجادي Alî bin Aydamur bin 'Alî al-Jildakî, d. 734 (1342).

Cf. Brock. II, 138; Berl. cat. No. 4185. Cat. Br. Museum 745.

The MS. contains only the 2nd vol.

Not dated. 17th century. Written in a fair naskh.

Begins: الحمد لله الملك الحق الوجود الخالق الباري المبدع المختراع

No. LVII.

Folios 76.

Lines 19.

Size 6½ × 3.

* شرح هداية الحكمه للمبيدي

A commentary on Hidáyatu'l-Ḥikmah, a text on Philosophy, by اثير الدين مفضل عمر لاهري Aṣîru'd-Dîn Mufaḍḍal. 'Umar al-Abharî d. 660 (1262).

Commentator: حسين بن معين الدين المبيدي Husayn bin Mu'înu'd-Dîn al-Maybudi, d. 890 (1485).

The commentary was composed in 880 (1475). It has been frequently printed and lithographed in India.

See Brock. I 464. Cat. Berl. No. 5065.

FF. 17 and 18 are misplaced between FF. 23 and 24.

Not dated. 17th century. Written in Nîm-shikasta. Begins on F. 26 :

الهداية امر من له به وكل شي يعود اليه له الحمد على ما انعم علينا سواق
النعم..... و بعد فيقول المعتمق بلطف الابدي حسين بن معين الدين المبيدي

No. LVIII.

Folios 170.

Lines 20-23.

Size 7 × 4.

* الشمس البازغة

Ash Shamsu'l Bázigah, the commentary on الحكمة البالغة Al-Ḥkimatu'l Báligā, a treatise on Philosophy.

Both text and commentary are by the same author—

ملا محمد الجوزي الغارقي

Mulla Maḥmūd al-Jawnpūri al-Fārūqī, d. 1062 A. H.

For an account of the author see *سيرة المرءان في آثار هندوستان* also Brock. II, 420.

Some folios at the beginning are dislocated. F170 is placed inversely. The MS. is incomplete at the end. The work has been lithographed in India.

Not dated. 18th century. Written in a rough nasta'liq.

Begins: الحمد لله حمد الشاكرين واصلي على محمد وآله اطعمهم

LOGIC-DEDUCTION.

No. LIX.

Folios 384. Lines 19. Size $6 \times 3\frac{1}{2}$

لوامع الاسرار شرح مطالع الانوار *

Lawāmi'ul-Asrār fī sharḥi Maṭāli'ul-anwār. A commentary on *مطالع الانوار* a famous text on logio (Deduction) by—

قاضي سراج الدين بن ابي بكر الارموي Qādī Sirāj-ud-Dîn bin Abî Bakr Al-armawî, d. 682 (1283).

Author:— قطب الدين محمد بن محمد الرازي Qutbud-Dîn Muḥammad bin Muḥammad Ar-Rāzi, d. 766—1364. See Brock. I, 467; Berl. cat. No. 5087.8, also Hājī *Khalfa*, V 595.

Between FF 266 and 267 is a gap, some folios missing. FF 306a, 313a, 313b, 317b, 318a, 323a are left partially blank for diagrams.

This commentary is generally known as *شرح مطالع* Not dated. 18th century. Written in a slanting nasta'liq.

Begins: الحمد لله فياض ذو ارف العوارف ر ملهم حقايق المعارف

No. LX.

Folios 209. Lines 19. Size $7\frac{1}{4} \times 3\frac{1}{2}$.

I FF. 1—70b حاشية مير زاهد علي حاشية ملا جلال *

A commentary on the commentary of —

جلال الدين محمد بن اسعد الصديقي الدواني

Jalálud-dîn Muḥammad bin As'adīṣ-siddīqī ad-dawwání, d. 907 (1502) on Taftázání's Tahzību'l-Mantiq. Commentator —

میرزا محمد بن القاضی محمد اسام الهروی الکا بلی See Ind. Office Cat. 544.

For an account of his life see *سجدة المرجان في آثار هندوستان* Chap. II.

Begins :

قوله الحمد هو آة المراد بالحمد المعني المصدرى و هو ما يعبر عنه بالفارسية
به ستودن . F 71a is blank.

II. FF 71b—end

* حاشية مير ابوالفتح

A commentary by *مير ابوالفتح السعيدى* Mîr Ahu'l Fathî's Sa'idî, d. 950(1544), on Jalál's Commentary (see above). This latter commentary on Tahzību'l-Mantiq being incomplete, the author says after finishing his commentary (F172b)—

ان قد تمت الحواشي الجميلة الجمالية هناك فلا باس علينا ان نكتب بعد ذلك
على اصل المتن ما يتعلق بحل مواضعه المشككة الخ

The words *اصل المتن* refers to تهذيب المنطق . Then he (*مير ابوالفتح*) gives a supplement to Jalál's commentary on Taftázání's text. See Broek. II 215.

Begins :

الحمد لله على تهذيب المنطق و الكلام..... الحمد هو الوصف بالجميل آة
الباء اما صلة الوصف

Dated, on F 70a, the 17th Du'l Ḥajj, 1115A.H. Written in a fair nasta'liq. The 1st commentary contains notes written on the margin in a very rough hand.

No. LXI.

Folios 61.

Lines 28-31.

Size 8½ × 4½

* شرح سلم العلوم (قاضى مبارك)

A commentary on Sullamul-'ulûm, a text on logic by *اللّه البهاري* Muḥibbu'lláh Al-Bihârî, d. 1119 A. H. (the author of *المسلم* see above.)

Author : محمد بن مبارك بن محمد دائم ادھوي فاروقى Muhammad bin Mubârak bin Muḥammad Dâ'im Adhamî Fârûqî See Broek. II 421.

On F 32a begins تصديقات . Only the 1st half of the commentary, viz., the portion of التصورات is well known and has been lithographed.

The colophon runs thus: —

قدتم الشرح بفضل الله تبارك وتعالى من يد مبددة محمد مبارك في سنة
الف و مائة و ثلث و أربعين من الهجرة في سابع شهر ربيع الأول يوم الخميس في
بلدة شاه جهان آباد *

The date, the 7th Rabi' I, 1143A.H., is certainly that of composition but, though the scribe's name is محمد مبارك Muḥammad Mubárak, the MS. cannot possibly be autographed being written in such a bad nasta'liq.

Begins: سبحانك اللهم انا نحمدك بالانك ونشكرك بنعمائك

RHETORIC.

No. LXII.

Folios 193.

Lines 25.

Size 8 × 4 $\frac{1}{2}$.

* المطول

Al-Muṭawwal or Ash-Sharh'ul Kabîr or the larger commentary by Sa'dud-Dîn Mas'ûd bin 'Umar at-Taftázání on تلخيص المفاتيح a treatise on rhetoric by محمد بن عبد الرحمن القزويني Jamálu'd-Dîn Muḥammad bin 'Abdu'r Raḥmân al-Qazwîni, Khatîb or preacher of the big mosque at Damascus, d. 739/1338. This Talkhîṣu'l Miftâḥ is an abstract of كتاب مفاتيح العلوم Kitâb Miftâḥu'l-'Ulûm by Sakkâkî. Author: اللؤلؤع At Talwîḥ above; also cf. Hâjî Khalifa II 408, and Brook. I-295, II-215. The authors says at the conclusion of the work that Al-Muṭawwal was begun at Jurjân on the 2nd Ramaḍân 742, and completed at Hirât, on the 11th Şafar 748.

Dated, Rabi' II, 780A.H. This MS written in author's lifetime, was either copied from or collated with the author's autograph. Written in good naskh with notes on the margin, and corrections not improbably in author's own hand.

Scribe إسحاق بن مسعود بن احمد بن محمد Ahmad bin Muḥammad.

Begins: الحمد لله الذي وهبنا حقايق المعاني و دقايق البديان

The work has been repeatedly printed and lithographed, and is much read and taught in India.

No. LXIII.

Folios 207.

Lines 23.

Size 7 × 3½.

The same.

FF 1 and 2 are replaced recently. Copious notes are written on the margin. Written in several hands, both *naskh* and *nasta'liq*. Only some lines from epilogue of the author at the end are wanting to complete the MS. probably one folio has been lost. After Muṭawwal, 16 folios of *مختصر المعاني Mukhtaṣarul-Ma'āni*, (see below) are bound, hand and paper both differing.

Not dated. 18th century.

No. LXIV.

Folios 223.

Lines 22.

Size 7 × 4.

The same.

Introduction is wanting. Begins :

قال المصنف رح بس—م..... الحمد أفنح كتابه بعد التقدمة بالتسمية

ثم الحمد لله سبحانه F 221 is replaced recently in modern *nasta'liq*.

Al-Muṭawwal ends on F. 221b.

FF. 222 and 223 contain, written in modern *nasta'liq*, the remnants of some pamphlet, discussing the meaning of *بيدعت*. Written in *naskh* with copious marginal notes. Not dated. 18th century. The MS. bears the signature of J. H. Harrington.

No. LXV.

Folios 323.

Size 9 × 5½

FF 1—3 contain various notes in several hands.

FF4b—158a الموطأ above, lines 34.

Written in fair *naskh* with notes on the margin or interleaved leaflets. Dated 1101A.H. Rabi'I. Scribe: 'Abdu'l Qādir bin 'Alī bin Aḥmadu'llāh.

FF 159b—323a الموطأ ملي الجاوي الغاضل ll. 32 or the commentary by Ḥasan Chalāpī bin Muḥammad Shāh Al-Fanārī, d. 886/1481 on Al-Muṭawwal. cf. Brook. I, 295 and Berl. Cat. No. 7203.

On F. 159a. a short account of the author's life is quoted from *طبقات الكوفية في السادات الحنفية* by Maḥmūd bin Sulaymān al-Kūfī. Written in a rough naskḥ. The two works differ both in hand and paper.

Dated the 9th Šafar 1034A.H.

The commentary on Al-Muṭawwal begins:—

الحمد لله الذي شرح صدر ارباب الازمان *

No. LXVI.

Folios 742.

Lines 9.

Size $7\frac{1}{2} \times 3\frac{1}{2}$.

* مختصر المعاني

Muḥtaṣaru'l máánu or Ash-Sarḥu's Šagîr, or the smaller commentary by Sa'duddîn Mas'ūd bin 'Umar al-Taftázânî, on 'Talkhîsu'l-miftâḥ, see *المطول* Al-Muṭawwal, above. Cf. Brock. I, 295.

Written in a neat elegant naskḥ. Not dated 18th century.

Begins:— الحمدك يا من شرح صدورنا لتلخيص البديان

GRAMMAR.

(SYNTAX.)

No. LXVII.

Folios 198.

Lines 20.

Size $6\frac{1}{2} \times 3\frac{1}{2}$

* مغني اللبيب عن كتب الاعراب

Muġnî 'l-Labîb 'an kutubi'l-a-úrîb, a treatise on نحو or Arabio syntax, by—

جمال الدين ابو محمد عبدالله بن يوسف بن احمد بن عبدالله بن

هشام الانصاري.

Jamálu'd-Dîn Abû Muḥammad 'Abdúlláh bin Yûsuf bin Aḥmad bin 'Abdúlláh bin Hishám al-Anšarî, d 761/1360. The work is divided into 8 parts called ابواب. This MS. is only the باب الاول or the first part: *في تفسير المفردات (اي الحروف) وذكر اقسامها*: Cf. Berl. cat. No. 6725; Brock. II, 23, and Ḥâjî khalfa V 655. The work was composed at Mecca in 749A.H.

A marginal note gives the date 1155A.H. The MS. is possibly a little older.

Written in an elegant small naskh, within red-ruled borders.

Begins:—

قال سيدنا و شيخنا الامام اعابعد حمد الله علي فضاله
والصلوة والسلام على سيدنا محمد وآله فان اولي ما نقرحه القرائح النخ *

No. LXVIII.

Folios 311.

Lines 11.

Size $5\frac{1}{2} \times 3$.

The same.

From الباب الثاني to the end, or the vol. II.

Not dated. 18th century. Written in a fair Indian Ta'liq.

Begins:

الباب الثاني من الكتاب في تفسير الجملة وذكر اقسامها واحكامها *

No. LXIX.

Folios 213.

Lines 17. Sometimes 19. Size 6×3 .

الفوائد الضيائية *

Al-Fawá'id uḍḍiyá'iyah, a very popular commentary on Ibn Hájib's

Al Káfiyah, by ^{ملا} عبد الرحمن بن احمد نورالدين الجامي Mullá ' Abdur-Rahmán bin Aḥmad Nûrud-Dîn al-Jámî, d. 898 (1492). See Brock. I. 304, where الفوائد is evidently a misprint for الفوائد

The MS. is arbitrarily divided by the binder in two vols. bound separately.

No. LXIXA.

1 Vol. I containing FF 1—109, and

No. LXIXB.

2 Vol. II. FF 110—213.

The author says in the Introduction that he composed this work for the sake of his son ضياء الدين يوسف after whom it is named.

One folio in the end is missing. The MS. ends.—

و هذه الامثلة وقعت على ترتيب تعريفها الواقع في كتب التصريف

Not dated. 18th century. Written in a rough minute nasta'liq with notes in the margin.

Begins :—

أحمد لوليه والصلاة على نبيه و على آله و أصحابه المتأدبين بادابه *

This work has been printed and frequently lithographed and is very popular and prevalent in India, where it is generally known as شرح ملا جامي

No. LXX.

Folios 220.

Lines 19-21.

Size 8½ x 4.

I. FF 1—119A * حاشية عبدالغفور اللاري the commentary by 'Abdul-Ġafūr al-Lāri, d. 912 (1506), on فوائد الضيائية Fawā'id uḍ-ḍiya'iyah, above. This 'Abdul-Ġafūr is said to be pupil of Jāmi, the author of الفوائد الضيائية See Brock. I 304.

This commentary is only on a portion of Jāmi's work, as Al-Lāri did not survive to complete it.

Begins without any introduction.—

قوله الحمد مصدر معلوم و اللام للجنس *

and ends on F119A :—

قوله وجه الأكثر الخ و ان وجه البناء.....وهي لانحصل الا بتقدير البناء لانه اذا عرب منع الصرف فلم يكسر *

FF 119b and 120a contain notes quoted from Mullá Zāda and others. FF. 120b and 121a are blank.

II FF 121b to the end

, or the

تكملة لحاشية الفضل اللاري على فوائد الضيائية *

supplement to Al-Lāri's commentary by السيد الكوثي 'Abdu'l Ḥakīm as-Siyālkūti, d. 1062 (1652).

Begins on F 121b

قوله اي المركبات المعدودة آة اي فيما سبق بقوله وهي المضمومات

ends

حيث اردت بحث الذوق المخففة في آخر الكتاب و تمه بالالف الذي هو ساكن ابدأ
 اشارة لاستراحة بالخفة هذا آخر ما اردت من تحقيق صباحت الفعل والحرف
 من الشرح العتيق.....

For the commentary and its supplement see Berl. Nos. 6577-8.

Dated 1234 A.H. Written in a small fair modern nasta'liq.
 Scribe : Wajiu'd din.

No. LXXI.

Folios 156.

Lines 25.

Size $8\frac{1}{2} \times 4\frac{1}{4}$.

* حاشية عبد الحكيم علي حاشية عبد الغفور *

A commentary on the commentary of 'Abdulgafûr al-Lâri, above, by 'Abdu'l-Ĥakîm as-Siyâlkûtî. This Siyâlkûtî wrote not only a supplement to, but also a commentary on the Al-Lâri's commentary on. فوائد الضيائية Fawâ'idu'dḍiyâ'iyya see above.

F 64b is blank. F 64a fills up an omission in F 65a, 5th line from the bottom. F 63b is continued on F 65a.

Colophon runs : —

تمت الحاشية الشريفة من تصنيف مولوي مبد الحكيم رحمه الله تعالى
 المتعلقة بحاشية مبد الغفور الاري *

Dated the 19th Jamâdî I, 1237. Written in a modern minute nasta'liq.

Begins :—

قوله مصدر المعلوم وهو الاظهر لكونه معدولا من همدت الله للدلالة على العموم

ends :

والدوام *
 قوله اذهي امر مستحسن لحصول المجازسة اللفظية الى الذقل الحاصل
 من الراء *

No. LXXII.

Folios 216.

Lines 17.

Size 6 + 3.

* تمرين الطالب في صناعة الاعراب *

Tamrinu't-Ṭâlib (? Tuḷâb) fi Ṣanâ'ati'li'râb, a commentary by Khâlid bin 'Abdu'llâh at Azharî, d. 905 (1499) on الفية Alfiyya a text on grammar (Syntax) by—

جمال الدين ابو مبد الله محمد بن مبد الله الطائي المعروف بابن صالح
 النحوي

Jamálu'd-Din Abû 'Abdilláh Muḥammed bin 'Abdi'lláh al-Tá'î known as Ibn Málik an Naḥwî d. 672 (1273) *cf.* Hájî Khalfa I, 412; and Brook. I, 298; II, 27. The commentary was composed in 886 A.H.

This commentary, as the author tells us in the introduction, especially explains the more difficult words and phrases of the text.

Not dated. 18th century. Written in a fair nasta'liq.

Begins:

يقول الفقير الى مفرده الحمد لله الذي رفع قدر من اعراب بالشهادتين النعم

No. LXXIII.

Folios 162.

Lines 9.

Size $7\frac{3}{4} \times 3\frac{1}{2}$.

رساله في علم النحو *

A treatise on syntax by Mawlawi 'Abdu'l-Ḥaqq al-Khayrábádî, a well-known Indian writer of the last century.

The author says in the Introduction that the work was dedicated to Wáji'd 'Alî Sháh, the late King of Oudh.

The MS. bears the seal of the king. Evidently this very copy was presented by the author to him, from whose Library at Garden Reach (Calcutta) where the king was residing as a State Prisoner, it was transferred to the Madrasa Library after his death.

Not dated. 19th century. Written in a fair nasta'liq.

Begins:—

يا مالك يوم الدين اياك نعبد و اياك نستعين و بعد فيقول العبد الفقير
..... فاقول الكلمة لفظ دال على معنى مفرد بالوضع النعم

GRAMMAR (ETYMOLOGY).

No. LXXIV.

Folios 160.

Lines 5.

Size $5 \times 2\frac{1}{2}$.

* الشافية

Ash-Sháfíyah, the well-known concise text on صرف or Etymology
by امر موزع ملحقان بن معرف المرزبان المتعجب المالكي

Alû 'Umar 'Usmán bin 'Umar known as Ibnu'l-Ḥájib al-Mâlikî d. 646 (1248). Cf. Brock, I, 305.

The text has numerous commentaries. Its style and method are similar to those of الكافية Al-Káfíyah, its counterpart by the same author.

Dated 1216. Written in good naskh.

Begins:—

الحمد لله رب العالمين والصلوة على سيدنا محمد وآله واصحابه الطاهرين

No. LXXV.

Folios 113.

Lines 25.

Size 7 × 3.

* حاشية. مرآح الراجح

A commentary on Miráḥu'l-'arwáh, a text on علم الصرف Etymology by Aḥmad bin 'Alí bin Mas'ûd.

The colophon gives the name of the commentator, who could not be identified, in these words:

من تصنيف اعمام العلماء الانام و الصاحب الاعظم جلال رحمة الله المتعال قدس
سوره العزيز

For other commentaries on the text see Brock II 21 and Ḥájî Khalfa, V 487.

Dated the 12th Du'l-Ḥajj, 1218. Written in Naskh up to F20 the rest being in a minute nasta'liq.

The MS. is incomplete at the beginning.

No. LXXVI.

Folios 238.

Lines 17.

Size 7 × 3 $\frac{3}{4}$.

* شرح الاصول الاكبري

A commentary on Al-Uṣûlu'l-Akbarî, which is a text on grammar (Etymology) by 'Alí Akbar bin 'Alí al-Iláhábádî, some obscure author.

The commentator is unknown.

Not dated. Early 19th century. The text is written in a fair naskh, while the commentary is in fine nasta'liq.

الحمد لله الولي بكل بردان و بجان begins: اصول اكبري

The commentary begins: بحمد الله الامنان الكريم

LEXICON.

No. LXXVII.

Folios 417.

Lines 29.

Size 10 x 7.

* الصّحاح فى اللغة *

Aṣ-Ṣiḥāḥ fil-luġah, the well-known lexicon of the Arabic language by أبو نصر إسماعيل بن حماد الجوهري الفارابي Abû Naṣr Ismâ'îl bin Ḥammâd al-Jawharî al-Fârâbî d 393 (1002). *cf*, Brock I 128. In arranging words in this lexicon, the last letter is taken first, then the first letter. The author says in the Introduction that this order of words is without precedent.

The Colophon gives only a portion of a name which is evidently that of the scribe; ... بن خواجة نظام الدين بن خواجة شهاب الدين الابد خان bin Khâja Nizâmud-Dîn bin Khâja Shihâbu'd-Dîn al-Abad Khân.

Not dated. The MS probably belongs to early 17th or 16th century. Written in more than one hand, both naskh and nasta'liq.

Begins الحمد لله رب العالمين شكرا على نواله والصلوة على رسوله محمد واله
In other MSS extant the words "رب العالمين" are omitted; *cf*, Cat Br M p 227, also the MS in Khudâ Bukhsh Khân's Library, Bânkipûr

No. LXXVIII.

Folios 530.

Lines 21.

Size 6 $\frac{2}{3}$ x 3 $\frac{1}{3}$.

* الصّراح *

Aṣ-Ṣurâḥ. The popular lexicon of Arabic condensed from الصّحاح aṣ-Ṣiḥāḥ, above, with Persian meanings of words, the explanation being in Arabic.

Author: أبو الفضل محمد بن عمر بن خالد المدعو بجمال القرشي

The work was completed in 681 (1282). See Brock I 296. Hājî Khalfa, *vide* IV 101, states it as a Persian translation of الصّحاح Aṣ-Ṣiḥāḥ. The author says in the Introduction that he was long in search of a correct and authentic copy of الصّحاح aṣ-Ṣiḥāḥ which he found in the Library of المدرسة الجوهريّة المسعوديّة Al Madrasatu's

Şahibîyatu'l-Burháníyatu'l-Mas'ûdiyah at Káshgar, and he condensed the same into the present lexicon, adding Persian meaning of words.

The date of composition given by Brock in page 128, Volume I, viz. 956 (1549) is inconsistent with that given in another page referred to above. See also Cat Ber 6947.

F 16 where the MS. begins, is decorated at the top. Dated the 10th Du'l Hájj 1094 A.H. or the 28th year of Emperor Aurangzib's reign. Written in a minute elegant naskh, within gold-ruled borders. Scribe Sayyad 'Iláh Bakhsh Zanjání.

Begins:

قال الفقير الى مولاه الغني به من سواه احمد الله و هو المحمود بكل اللغات

The MS. in Br M (*vide* Ar. Cat p. 467) begins thus

قال المفتقر الى احمد الله و هو المحمود على كل حال

المفتقر is probably the correct word; but بكل اللغات is certainly the more appropriate phrase.

The lexicon is very popular in India, among scholars and teachers, and has been frequently printed and lithographed, with a glossary of the more difficult words used in the lexicon, titled القراح Al-Quráh, attached to it at the end.

No. LXXIX.

Folios 516.

Lines 33.

Size $7\frac{3}{4} \times 4$.

* القاموس المحيط

Al-Qámús al-muḥit, an Arabic lexicon by—

ابوظاهر محمد بن يعقوب بن ابراهيم مسجد الدين الشيرازي الفيروز آبادي

Abu Ṭáhir Muḥammad bin Yá'qûb bin Ibráhím Majdu'd-Dîn ash-Shírází al-Fírúzábádí d 817 (1414). For a full account of the author and his work consult Brock, 181-3, and Hájí Khalfa, IV 488. The method of arranging words laid down by aṣ-Şiḥáḥ has been followed in this lexicon.

FF1b and 2a are decorated. FF207-212, and 244,245 are blank modern paper, evidently placed to fill up the two gaps between امناس and المخرفش and before غبط. Written in a beautiful minute naskh with golden 'unwáns, within gold-ruled borders; vowel points given throughout. Dated the 22nd Shawwál, 1058 A.H. Begins:

الحمد لله منطق البلغاء باللغى في البداي

No. LXXX.

Folios 282

Lines 25

Size $7\frac{3}{4} \times 3\frac{3}{4}$

* مجمع البحار في غريب التنزيل ولطائف الاخبار *

Ma jma'ul-Bihār fī garā'ibit-Tanzīl wa laṭā'ifil-Akḥbār, Vol II is a dictionary of words occurring in the Qur'ān and traditional saying, of the prophet, by محمد بن طاهر الصديقي الفاتني Jamālu'd-Dīn Muḥammad bin aṣ-Ṣiddīqī al-Fataūī d 936 (1578). See Brock II 416. Ḥājī Khalifa (*vide* V 394) says he was assassinated in 981 A. H. The author belongs to Pataar, a city in Gujrat, and was called ملك المحققين or the King of authorities in traditions of the Prophet. See also Cat. Br M 756. The MS, after a short introduction, at once begins with باب الرءاء مع الخاء المعجمة and ends with باب العين. The arrangement of words is ordinary alphabetical.

Written in a small fine naskḥ within gold-ruled borders.

Begins: الحمد لله الذي هدانا لهذا وما كنا لنهتدى

DICTIONARY OF ANIMALS.

No. LXXXI.

Folios 406

Lines 26

Size $8\frac{1}{2} \times 5$

* حيوة الكيوان (الكبرى)

Ḥayātu'l-Ḥaywān, the bigger, a dictionary of all the names of animals, alphabetically arranged, by—

Shayḫ Kamālu'd-Dīn محمد بن موسى الدميري الشافعي Muḥammad bin Īsa ad-Damīrī aṣḥl-Shāfi'ī, born 745-1344, died 808 (1405). Brock (*vide* Ii 138) gives Mūsá in place of 'Isá. See also Eer Cat. No. 6172. The work was composed in 773 A. H. Between F' 398 and 399 is a gap probably of only one or two folios. الوغل is continued from F' 399 on F' 399. From F' 399 to end appears recent addition. The date in the colophon, viz., 1188 A.H. belongs to this portion, but the M.S. up to F' 398 is apparently much older, not later than 1000 A.H. written in a fair naskḥ.

Begins: الحمد لله الذي شرف نوع الانسان بصغرين القلب واللسان

DICTIONARY OF THE NAMES OF TRADITIONISTS.

No. LXXXII.

Folios 332.

Lines 23.

Size 6 × 4.

كتاب الاستيعاب في معرفة الاصحاب (المجلد الاول)

Kitābu'l-Istī'āb fī Ma'rafati'l-aḥbāb, a work on *اسماء الرجال* or Biographical Dictionary, only volume I. Author —

ابو عمر يوسف بن عبدالله المعروف بابن عبد البر النمري القرطبي

Abū'umar Yūsuf bin 'Abdi'llāh, known as Ibn 'Abda'l Barr an-Namarī al-Qarṭabī, born 368 (978), d 463 (1071); composed in 455 A.H. See Hāji *Khalfa* I, 276, and Brock I, 368.

The manuscript has in the beginning a short preface, presumably written by some of the author's pupils, which gives a brief biographical sketch of the author. This preface, after eulogising the author as the greatest man in Andalusia, says that he was contemporary to—

الخديط احمد بن ثابت البغدادي Al-Khaṭīb Aḥmad bin Sābit al-Baġdādī

both dying in the same year; that he had a son, a poet and literary man, عبدالله ابو محمد بن يوسف, 'Abdu'llāh abū Muḥammad; and that he wrote many works among which the following deserve notice:

1. in 70 vols التمهيد لما في الموطا من المعاني والاصانيد
2. كتاب الاذكار لمذاهب علماء الامصار فيما تضمنه الموطا من معاني الراي و الآثار
3. القصد والاعم في انساب العرب و العجم
4. كتاب العقل و العتلا و صاچاء في اوصافهم

In this work a concise account of the Prophet is first given, then the names of اصحاب (the Prophet's associates) with their short account are arranged in the following queer alphabetical order:

ا ب ت ث ج ح خ د ذ ر ز ط ظ ك ل م ن ص ض ع غ ف ق س ش ة دي

The manuscript, which is only the volume I, ends with the letter غ

. Not dated, but the manuscript is very old; in any case not later than 700 A. H. Written in a fair nasta'liq. Notes on the margin are in a later hand.

Begins on F 26, below the middle.

الحمد لله رب العالمين جامع الاولين والآخرين.....

No. LXXXIII.

Folios 284.

Lines 21.

Size $7\frac{1}{4} \times 5$.

This manuscript could not be identified. But it is conjectured that the work is probably—

* كتاب الكمال في معرفة الرجال

Kitábu'l-Kamál fī Ma'rifati'r-Rijál, a biographical dictionary, by
تقي الدين ابو محمد عبدالغني بن عبد الواحد بن علي بن سرور الجعفي
المقدسي الجماعيلي

Taqi'u'd-Din abū Muḥammad 'Abdu'l-ganī bin 'Abdu'l-Wāhid bin 'Alī bin Surūri'l-Ja'fīal-Muqaddasī al-Jammā'īli, b 541 (1146), d 600 (1203). Cf. Ber cat Nos. 9924-25-30, also Brock I 357. The manuscript ends with the letter ش. The concluding passage shows that the manuscript is only the 2nd volume. The manuscript is very old—about 700 A. H.—written in a fair naskh.

بسم الله تعالى
يسبق سالم مولدي بني نوفل بن عددي روي عن ابي هريرة وسمع
بكر بن مبيد الانصاري والمعيرة (sic) بن نوفل روي دري عن ابي ابي سعيد
روي له ابو داود

BIOGRAPHICAL DICTIONARY.

No. LXXXIV.

Folios 457.

Lines 29.

Size $8\frac{1}{2} \times 5\frac{3}{4}$.

* رفيات الاعيان و انباء ابناء الزمان

Wafayātu'l-A'yán wa anbá'u abná'ezzamán, by—

قاضي شمس الدين ابوالعباس احمد بن محمد بن ابراهيم المعروف بابن
خلكان البومكي الاربلي

Qādī Shamsu'd-Din abu'l-'abbās Aḥmad bin Muhammad bin Ibrāhīm, known as Ibn Khallikán al-Barmakī al-Arbalī, b 608- (1211), d 681 (1282). The author does not mention in this work the names of any صحابه (the Prophet's associates) or تابعين (men who enjoyed the society of صحابه) except those worthy of special notice. See Hājī Khalfā VI 452, and Brock I 327. Dated the 4th Du'l-Qa'da 1069. Written in a neat small naskh. Date of composition 672 (1274).

احمدة ملئى سوابغ الذعم بعد حمد الله الذي تفرد بالبقاء—
 وحكم على مباداة بالموت والغناء وبعد فهذا مختصر في التاريخ دماي
 الى جمعه

An index of proper names has been added at the beginning of the manuscript.

HISTORY.

No. LXXXV.

Folios 210.

Lines 23.

Size $8\frac{1}{4} \times 5\frac{3}{4}$.

* كتاب بهجة النفوس والاسرار في تاريخ دار هجرة المختار

Kitábu Bahjatu'n-Nufûs Wal-asrâr fî Táríkhî Dāri Hijrati-l-Mukhtár, a history of Medina by عبد الملك بن عبد الله القرشي See Hájî Khalfa III 532, where the author is mentioned as the commentator on Al-Khazraji's Astronomical work.

On the front page, where the title and the author's name are written in large character, it is stated that the work was composed in seven days, begun on the 9th Shawwál, 571 A. H., and completed on the 16th of the same month.

In a lengthy introduction, in which are incorporated more than one poems composed by the author himself eulogising the holy city, the author has enumerated those authors who had preceded him in writing about the said city

ابن النجار (4) الجوزي (3) ابن زباله (2) احياء العلوم الغزالي (1)
 * الغوي (٤)

The manuscript contains numerous illustrations and diagrams to illustrate the description at suitable places.

F 29, and one or two folios at the end are wanting. The manuscript is incomplete.

Not dated. Early 17th century. Written in a minute naskh.

Begins:

الحمد لله الذي هم بجزء لطفه الوجود و ارز بقدرته الاشياء من الودم
 الى الوجود

No. LXXXVI.

Size 10 × 5½.

Folio 544.

Lines 25.

تاریخ گجرات

Tārīkh Gujarāt.

A History of the Muhammadan Dynasties of Gujarāt and other countries of India in 2 Daftars. Daftar I, extending from f. 207 on to the end, contains the History of the Muhammadan Dynasty of Gujarāt. This part has by inadvertence been wrongly bound after the Second Daftar. A few folios are missing at the beginning, which must have contained the reigns of the first two kings of this dynasty. The history is brought down to the conquest of Gujarat by the Emperor Akbar in A.D. 1572.

Dafter II, ff. 1b to 20b.a., contains an epitomised history of the various Muhammadan Dynasties which have ruled in India. It is a compilation from sources for the most part well-known; several of them, however, we find here mentioned for the first time. Notably the *Tubagāt-i-Husayn-khāni*, which Dr. Ross has tried to identify with the much-quoted but long lost *Tārīkh Bahādur Shāhi*. This manuscript is certainly the most interesting and valuable of the collection. It is the author's autograph. And the last 300 folios which deal with the state of Gujarāt during the reign of Akbar and the ultimate overthrow of its dynasty by the great Moghul Emperor, are especially important in that the author was himself a witness of many of the scenes therein described. The author's full name is 'Abdullāh Ibn Muḥammad Ibn 'Umar al-Aṣafī al-Makkī al-Uluḡhkhānī.'

His father was born in Nahrawala Patan, but settled in Mekka, where our author was born and where he spent the early years of his life. He paid his first visit to India in 1548A.D. in the capacity of Private Secretary, a certain Asafkhan, who had been invited from Mekka to come and help the ruling king of Gujarāt, Maḥmūd III, in the administration of the State. Our author stayed three years in Gujarāt, but again returned in 1554 A.D. in company with his father: and in 1558A.D. we find him in the service of one of the leading nobles of Gujarāt, in whose service he remained till the fall of Ahmadabad in 1572A.D., after which he returned to Mekka. He must have lived to a ripe old age, and the latest date mentioned in the

present history which ends abruptly, a few folios presumably having been lost, is A.D. 1603. Dr. Ross is engaged in an edition of the text and a translation of this work on behalf of the Government of India. A fuller account will be found in J. A. S. B., Part I, 1905.

No. LXXXVII.

Folios 169.

Lines 17.

Size $7\frac{3}{4} \times 4\frac{1}{4}$.

* مختصر تاريخ الطبري

An abridgment of Ṭabarī's History.

The author, who is undoubtedly Christian, does not reveal his name, nor the work could be identified. He says in the Introduction, that the original History being too lengthy, and Kamálu'Ddīn al-Armūnī's abridgment being unsatisfactory, he resolved to write a History abstracted from them. The contents of the work may be gathered from the following quotation from the introduction:—

وابدأت فيه باخبار صاحب شريعة الاسلام عليه افضل الصلوة والسلام وذكرت مولده
ونسبته الى ان هاجر الى المدينة ثم ذكرت غزواته وفتوحاته وما جرت عليه حاله
الى ان انتقل الي رحمة الله ورضوانه ثم من بعده من الخلفاء الراشدين على
ترتيبهم في الازمان والسنين ومن بعدهم من الملوك في سائر الاقاليم والحوادث
الكائنات في ايامهم في كل سنة علي ترتيب سنني الهجرة الى ان ملك السلطان
الملك الطاهر ركن الدين سرس رحمة الله *

The name *العميد ابو ياسر بن سمعان* Al-'amīd bu'l-yāsir bin Sam'ān, mentioned at the conclusion of the work (F 169b) is obviously that of the Historian's father. The last date mentioned in the work is 845 A. H. (*vide* F 168b, bottom). For تاريخ طبري see Hájī *Khalifa* II 136; Brock I 349. Not dated. Early 19th century. Written in a fair elegant naskh. Scribe. Jamálu'd-Dīn.

Begins:—

الحمد لله المقدس بجميع اللغات الامجد في سر عرشه من سائر المخلوقات

Ends:—

وهذا اورد على حكم التاريخ لاعلى حكم الاختيار فان الكتاب يقول من افتخر
فليفخر بالرب تمت *

No. LXXXVIII.

Folios 421.

Lines 15.

Size $7\frac{1}{4} \times 3\frac{3}{4}$.

* سبحة المرجان في آثار هندوستان

Subḥatu'l Marjān fī aṣāri Hindūstān, a History of India by
 مير غلام علي ازاں الحسیني الواصلی البکریمی
 Mir Ġulām 'Alī Āzād al-
 Ḥusaynī al-Wāsiṭī al-Bilgīrāmī. The date of composition may be gathered
 from the following chronogram in verse سبحة المرجان
 تجوالوبصيرة
 i.e., 1177 A. H.

The entire work is divided into 4 chapters each called فصل .

Begins F 4b الفصل الاول في ما جاء من ذكر الهند في التفسير والحديث

„ F 37a الفصل الثاني في ذكر العلماء

„ F 174b الفصل الثالث في محسنات الكلام

„ F 316a الفصل الرابع في المعشوقات والعشاق

The Chapters II and III were really two separate works by the author himself, العنبر همامة and تسليمة الفؤاد respectively, which he incorporated in the present work.

From a glance to Chapters III and IV we see the author is very fond of quoting his own verses, with the heading قولي

In Chapter III in many places spaces are left blank for diagrams. F 395 is blank.

Dated, 1815 A.D. Written in a rough but clear naskh. The manuscript was copied for Monsieur Lumsdon. Scribe: as Sayyad al Murtada-al-Ḥusaynī.

Begins:—

تبارك من جعل السبعة المعلقة حيرة لعيون العقلاء وصيرا لسواجح المطرقة
 زينة لعصون الطوفاء تعابدها فاعرض على الطبائع الزاكية
 والمرايا الصافية ممن تمسك بالمذهب الكلامي اراد الحسیني الواصلی البکریمی
 سخر له الله غزلان المعنا وسميته سبحة المرجان في آثار هندوستان و نظمت
 تاريخه موافقا لسنة سبع وسبعين و مائة و الف من هجرة خير الانام *

No. LXXXIX.

MEDICINE.

Folios 745.

Lines 18.

Size $7 \times 3\frac{1}{4}$.

* شرح الاسباب و العلامات

A commentary on كتاب الاسباب و العلامات, a treatise on medicine by
 ابو حامد محمد بن علي بن مهر فخر الدين السمرقندي

Abû Hámid Muḥammad bin 'Alí bin 'Umar Najibu'd-Din as-Samarqandî, d. 619 (1222).

Commentator: الطبيب الكرماني نفيس بن عوض Nafis bin 'Iwaḍ al-Kirmání at Ṭabīb, d. 827 (1424). *cf.* Brock. I 491; Cat. Berl. Nos. 6291-2. The MS. is bound in two vols.

No. LXXXIXA.

Vol. I FF1—360. Folios are misplaced in the following order:—
138, 356, 357, 330—355, 184—329, 358.

No. LXXXIXB.

Vol. II FF 361—745.

The work is dedicated to مغيث الدين الغ بيج كوركان.

Dated, the 14th Ramaḍán, 1114 A.H. Written in a fair naskh.

Begins:

الحمد لله رب العالمين والصلوة والسلام الاتمان الالهان و بعد فيقول الفقير الى
الله الغني نفيس بن عوض الكرماني الطبيب اني قد كنت قال المص
رحمة الله الصداق الم وهو خروج من حال طبيعية.....

POETRY.

No. XC.

Folios 184.

Lines 13.

Size $5\frac{3}{4} \times 3\frac{3}{4}$.

كتاب الحماسة *

Kilábu'l Hammásah, a famous collection of ancient Arabic poems made by الطائي القيس بن الحارث بن اوس بن حبيب بن ابراهيم born 192 (807), died 231 (846). *cf.* Brock. I, 84.

Begins abruptly with the middle of an introduction to the collection, some folios evidently being lost from the beginning.

The following quotation from this Introduction is of importance:—

واخبرنا ابو الحسن محمد بن علي بن الحسن بن علي بن عمرو يعرف بابن
ابي الصقر الواسطي بعد اذ قرأه عليه معارضة باصله بخط ايده في صفر من
سنة احدى وتسعين و اربع مائة قال قرأت على شيخنا ابي الحسن محمد بن
محمد بن عيسى الكنشي النحوي في المحرم سنة ثلث و ثلاثين و اربع صاية
و قال لي قرأت كتاب الحماسة علي ابي عبد الله النعمري و رواه لي عن ابي رباح
رحمه الله و قال ابو رباح مما قرأته انا بخط عبد السلام البصري و انشدنا
ابو المطرف الانطاكي قال انشدنا ابو تمام الطائي كتاب الحماسة كله و علمت
ما اخذلف فيه الشيخ ابو ذكريا و ابن الصقر ازي و صاد فالزاي الابي ذكريا و الصاه
لابن ابي الصقر

Between FF 38 and 39 a small leaflet is inserted containing 3 small poems of 2 or 3 verses each, which are not given in Kabîrûd-Din's Ed. 1856, Calcutta. There are many other poems especially at the end of باب الحماسة that are not given in the said edition. Besides, many poems of the Ms. contain more verses and very often the order of verses is different. Some of these omitted verses and poems are given in ملحقات (addenda) of the said edition.

FF167—178 are misplaced between FF 6 and 7.

Not dated; but the MS. is very old; probably belongs to the 7th or 6th century A. H.

Written in a fair nasta'liq. The MS. is moderately worm-eaten and somewhat damaged at the edges.

No. XCI.

Folios 181.

Lines 20-24.

Size $6\frac{1}{4} \times 3\frac{3}{4}$.

ديوان ابي تمام *

The collection of poetical works of Abû Tammám; the compiler of كتاب الحماسة. See Cat. Br. Mus. p. 276, and Cat. Berl. No. 7536.

The MS. begins with a short preface:

الحمد لله الذي جعل معرفة العارفين بالتقصير عن شكره.....

It is stated in this preface that the poems were got through

ابوصالك عون بن محمد الكندي

The opening sentence of this preface, however, much resembles that of the commentary on the Diwán by علي الخطيب d. 502 See Hájí Khalfa.

The Diwán contains 8 kinds of the poet's verses. Poems under each heading are arranged alphabetically, with the consideration of رديف or the last letter.

1. المديح F2a; 2. الهجاء F110a; 3. المراثي F127a;
4. غزل F141a; 5. معانيات F161a; 6. اوصاف F168b;
7. الافتخار F174b; 8. زهد F179a.

Bábu'l-madih, it will be seen, is about two-thirds of the entire Diwán.

The MS. is further divided arbitrarily into two parts. Part I, (FF1—180a) From باب المديح to the end of رديف الحاف of the same báb. Part II (FF 181b—end) From رديف الكاف of Bábu'l-madih to the end.

Dated, the 6th Rabi'1, 1127. Written in a neat fair naskh in Turkish hand, within coloured ruled borders, fronts and headings being slightly decorated. Thick good paper.

The Diwán begins on F2a قال ابو تمام يمدح خالد بن يزيد الشيباني
يا موضع الشذوية الرجاء ومصانح الادلاج والاصراء

The 1st verse of the 1st poem of the MS. in Berl. Library is that of the 2nd poem in the present MS. The order of poems is therefore apparently unlike in the two.

No. XCII.

Folios 294.

Lines 10.

Size $8\frac{1}{2} \times 4\frac{1}{4}$.

* ديوان المتنبي

The poetical works of ابو الطيب احمد بن الحسين بن الحسن المتنبي
Abu't Tayyab Ahmad bin al-Ḥusayn bin al-Ḥasan al-Mutanabbî,
d. 354-965. The poet was born at Kûfa and is said to have
been assassinated. See Brock. I, 86-88. Not dated. 18th century.
Written in a fair large naskh.

احسن ازديارك في الدجى الرقباء ازحيت كنت من الظلام ضياء Begins

No. XCIII.

Folios 627.

Lines 17.

Size $7 \times 3\frac{3}{4}$.

* شرح ديوان المتنبي للمواحدى

A great commentary on —

ابو الحسن علي بن احمد الواحدى above by ديوان المتنبي
Abu'l Hasan 'Ali bin Ahmad al-Wáhidî, d. 468 (1075). See Brock. I 88.

The following quartain in the introduction worth quoting :

صاري الناس ثاني المتنبي اي ثل يري لبكر الزمان
هو في شعرة نبي و لكن ظهرت معجزاته في المعاني

Dated, the 18th Ramadán. The year is not given. 18th century.
Written in a small naskh; the verses are in red ink.

Begins. (جزيل) التسم

الحمد لله علي سوابغ النعم وله الشكر على جلائل ربنا الذي علم بالقلم علم
الانسان مالم يعلم..... وما بعد فان الشعر احسن كلام و اجلا (? اجلي) نظام
وا بعده مرني (? مرني) في البلاغة.....

Cf Berl. Cat. No. 7570.

No. XCIV.

Folios 185.

Lines 19.

Size $5\frac{1}{2} \times 3\frac{1}{4}$.

ديوان الشريف الرضي *

A collection of the poetical works of—

محمد بن الحسين بن موسى لشريف الرضي ابو الحسن المرسي

Muhammad bin al-Husayn bin Mûsa ash-sharîf ar-ri'âdî abu'l Hasan-al-Mûsawî, d. 406 (1015). See Berl. Cat. No. 7599.

The Dîwân is divided into two parts.

Part I F 1b—120b Begins :—

قال السيد الاجل المرسي ابو الحسن محمد بن ابي احمد الحسين
بن موسى بن محمد بن موسى بن ابراهيم بن موسى الكظم بن جعفر الصادق
بن محمد الباقر بن علي السجاد بن الحسين بن علي بن ابي طالب
صلوات الله عليهم اجمعين يرثي ابا اسحق ابراهيم بن هلال الضبائي (Sic)
وقد اجتمعا ز على قبرة بالجنينة ببعغان اعلم قبر بالجنينة ايما اقمناه
تدعي الذي والمعالي

The 2nd poem begins F2b :

وقال في مرثية رجل عظيم الشأن من اصدقائه و احبائه
من ابي الدنيا يا طالعتنا الذوائب واي حوي منارته المصائب

The concluding verse of Part I is :

لو كذت اللمة السرداء من عددي يوم الغيم لما افلت اشراكي

F 121a is blank.

Part II begins F121b :—

وقال يقالم من المصيبة الواقعة يوم الطف بال الرصول صلوات الله عليهم
وسلامه ورايك من شاك قاييل العوايد - تقلبه بالرمك ايدي الابعاد = لان

Ends with this verso, F185b :

حمدوا اني ابن خيرالوري ابا-فلن يسجدوا اني ابن خيرالوري جدا

FF 170—178 are bound inversely and in reverse order.

Dated, the 19th Ramadân, 1144 A. H. Written in a fair clean naskh.

No. XCV.

Folios 300.

Lines 19.

Size $7\frac{1}{2} \times 4\frac{3}{4}$.

شرح المعلقة السبع *

Commentaries on Mu'allaqâtû's-Sab', which is a very famous collection of 7 ancient Arabic poems.

(1) FF 1b—124a commentary by—

(Hkh. الحسين) أبو عبد الله الحسن بن أحمد الزوزني (Hkh. Abū 'Abdī'llāh al-Ḥasan bin Aḥmad Azūznī, d. 486 (1093).

2) FF 125a—end: commentary by

أبو جعفر أحمد بن محمد (إسماعيل) النخاس النحوي

Abū Ja'far Aḥmad bin Muḥammad (Ismā'īl) an-Naḥḥās, d. 338 (949).

(1) Begins on—

(2) Begins on— 1st verse.

- | | | | | | | |
|----|-------|-----------------|-----|-------|-------------------------|---------------------------|
| 1. | قصيدة | اصروئي القيس | F2a | F125a | فقايتك من زكري .. فقومل | |
| 2. | طرفة | بن العبد | ,, | F30a | F154a | لخولة اطلال..... ثمم |
| 3. | رهير | بن ابي سلمى | ,, | F51b | F179a | امن ام اوفى..... فالمثل |
| 4. | لبيد | بن ربيعة | ,, | F64b | F195b | عفت الديار..... فرجاصها |
| 5. | عذرة | بن شداد | ,, | F85a | F228a | هل عاد والشعراء..... توهم |
| 6. | حارث | بن حازم البسكري | ,, | F112b | F254b | انقنا الثواء |
| 7. | عمرو | بن كلثوم | ,, | F98b | F279a | الاذني الاندينا |

The poems are arranged in the above order by أبو جعفر In Zūzanī's commentary as will be seen the 7th and 6th poems are interposed.

See Cat. Berl. Nos. 7441—4.

Not dated.

Early 17th century.

Written in a fair naskh

Zūzanī's commentary begins:

قال القاضي الامام ابو عبد الله الحسن بن احمد الزوزني رحمة الله عليه هذا شرح القصائد السبع اصلية على وجه الاتجاز والاختصار قفايتك قيل خاطب صاحبها وقيل بل خاطب و احدا و اخرج الكلام مخرج خطاب الانبي

Abū Ja'far Naḥḥās's commentary begins.

الحمد لله والصلوة والسلام على رسول الله قال ابو جعفر احمد بن اسماعيل النحوي الذي جرى عليه امر اكثر اهل اللغة الاكثر في تفسير غريب الشعر واعمال تصنيف ما فيه القصائد السبع المشهورات قال عمرو القيس

No. XCVI.

Folios 522.

Lines 15.

Size $7\frac{1}{4} \times 3\frac{1}{2}$.

* شرح ديوان ابن الفارض

A commentary on Diwān Ibnū'l-Fāriḍ, or the collection of poetical works of الفارض عمر بن الفارض Abu'l-Qāsim 'Umar bin al Fāriḍ, d. 632-1235.

Commentator: محمد البوزيني Al Ḥasan bin Muḥammad.

Al-Būṛīnī, d. 1024 (1615). See Brock. I, 262; Cat Berl. Nos. 7718-9.
The Ms. is bound in 2 Vols.

No. XCVIA.

Vol. I FF—272.

No. XCVIB.

Vol. II FF 273—522

FF1a—34a contain only the قصايد. FF34b—37a contain رباعيات FF 37b—41b are blank.

On F41b begins the commentary, whereof the preface slightly differs from that of the other MSS. extant.

Begins:—

الحمد لله الذي اورد احبائه مناهل الصفا - وهداهم بلطفه الى سبيل
الهدوة والرفا و جعل صبا الغرام تهب علي رياض اسرارهم.....ما بعد
فيقول العبد الفقير الى الله الغني الحسن بن محمد البدر بندي الشافعي.....
فاقول قال رحمه الله تعالي ونفعنا به في الدنيا والاخرة شايق الاطعان.....
السابق اسم فاعل من ساق الماشية سوتا وسياقة و مساقاة

The commentary on قصايد ends on F 482b, and that on رباعيات begins on F 483a.

Dated, 1233 A. H.

Written in a beautiful naskh.

MSS. OF MIXED CONTENTS.

No. XCVII.

Folios 211.

Lines 24.

Size $6\frac{1}{2} \times 3\frac{1}{4}$.

FF1—182a

مختصر المعاني

The smaller commentary on الفخيص المفتاح see above.

F 98a blank.

Dated the 3rd Muḥarram, 1205, written in a minute rough naskh.

F182b contains a quotation from حاشية شرح تجريد في علم الكلام

F183a contains a note, defining مرض جسم and جوهري

FF183b—202b كتاب المطالع للقاضي زمردا شرح ايسا عوجي في المنطق

Kitābu'l-Muṭli', or a commentary on *Īsāgūjī*, a treatise on Logic by
أثيرالدين مفضل بن عمر الاثري Asīru'd-Dīn Mufaḍḍal bin 'Umar
al-Alḥarī, d.663 (1264).

Commentator **Daḳarīyá bin** **شَيْخُ ذَكْرِيَّا بْنِ مُحَمَّدِ الْإِنصَارِيِّ الْقَاهِرِيِّ** **Muḥammad-al-anṣārī al-Qáhirī**, d.926 (1520). See Brock. I 465 and II 99; also Ḥájí Khalfa I 504.

Begins:

وبه نستعين وصلي الله على سيدنا محمد وآله وسلم الحمد لله الذي منحه
احبته بالالطف والترقيق

FF203-205a contains numerous notes, verses, and quotations from **حيوة الصحوان** **كذاب الجفر** a tract supposed to be written by **Ja'far aṣ-Ṣádiq** (83-148A H.) on goat skin; and his dying advices to his son **موسى كاظم** **Músá Kázim**.

FF205b—211a —

فقد المراد حاشية الخطائي على خطبة الشرح الصغير في المعاني والبيدات

Naqdu'l-Murád, commentary by **الخطائي** **Al-Khaṭa'í**, d.901 (1495). [Probably the same as **علمن الخطائي** **علمن نظام الدين**] see Ḥájí Khalfa II 408, and Brock. I 295. Also see Cat. Berl. No. 7208.

Begins: **نحمدك اللهم على ما اعطينا من سوابغ النعم**

All are written in the same hand, bad small naskh.

No. XCVIII.

FF 1—22b **تهذيب المنطق** [lines 5. Size $4\frac{3}{4} \times 2\frac{1}{2}$.]

Tahḍibu'l-Mantiq, a text on logic by **Taftázání**, d.791 (1389). See

Brock. II 215. Begins: **الحمد لله الذي هدانا لهذا سواعا الطريق**

F23a contains some verses by **خواجه نصر الطوسي** **Khája Naṣr Ṭūsí** discussing the varieties of **وجود** (existence). FF23b—52b **ميزان المنطق** **Mizanu'l-Mantiq**, a text on logic very popular in India. The author is unknown. Begins:

هذه رساله مترجمة بميزان المنطق مرتبة على فصول فصل العلم اما تصور فقط
و هو حصول صورة الشئ في العقل

The above two tracts are alike in handwriting and size, written in nasta'liq, the scribe being the same, viz. **رحيم الله بن شيخ فيض الله انصاري**. Dated at the end of **المنطق**, the 6th Ṣafar (? 1180). A.H. F53a is blank.

FF53b—71b الشريفة (lines and size same) Ash-sharīfiya, a treatise on the art of controversy by سيد الشريف الجرجاني Sayyad Ash-sharīf al-Jurjānī; d. 816 (1413). See Brock. II 216 where the title is given as قواعدا للبحث Risa'la fi qawá'idī'l-Bahs; also see Cat. Berl., No. 5321. Begins:

الحمد لله الذي لا مانع لحكمه ولا ناقض لقضائه..... وبعد هذه قواعدا للبحث
مقدمة

Not dated. This portion is evidently written in continuation to the former two, though written in larger fair naskh. F72 is superfluous and evidently belongs to some work on logic. F3a is blank.

FF73b—91b الكافي في علمي العروض و القوافي [lines 9, size $4\frac{3}{4} \times 2$] Al-Káfi fi 'ilmayī'l 'Arûd wa'l-qawáfī, a text on Prosody by

ابو ذكرويا نسي بن علي بن الخطيب التبريزي

Abû Zakariya Yahya bin 'Ali bin al-Khatīb al-Tabrīzī, d. 592 (1109). See Brock. I 279 Cat. Berl. No. 7110.

The folios of this last part are much smaller and written in a small elegant naskh with copious notes on the margin, quoted from some commentary on the text. Not dated 17th century. Begins:

الحمد لله على الانعام والشكر له على الالهام..... وبعد فهذه تاليف كافي في
علمي العروض والقوافي

MATHEMATICS.

No. XCIX.

Folios 255.

Lines 15.

Size $5 \times 2\frac{3}{4}$.

* كتاب اقليدس

A text of Euclid's Geometry, in 15 books, by:—

ابوجعفر نصر الدين محمد بن محمد الحسن الطوسي

Abû Ja'far Naṣīru'd-Dīn Muḥammad bin Muḥammad Al-Ḥasan al-Tūsī, born 607 (1210); died at Bagdād, 672 (1273), composed in 646 (1248). Cf. Brock I 510; Cat Berl. No. 5918; H Kh I 383, Bk I, F2a; Bk II, F39a; Bk III, F49a; Bk IV, F69a; Bk V, F81a; Bk VI, F93a; Bk VII, F114b; Bk VIII, F126a; Bk IX, F134b; Bk IX, F143b; Bk X, F143b; Bk XI, F175a; Bk XII, F195a; Bk XIII, F208b. Bk XIV, F224a; Bk XV, F230a.

Copious notes are on the margin and on inter-leaved folios, which are not counted.

Begins:—

الحمد لله الذي منه الابتداء واليه الانتهاء..... و بعد فاما فرغت من
تحرير المسطوي رايت ان احرق كتاب اصول الهندسة والحساب المنسوب
الى اقليدس الصوري بايجاز غير مغل واستقصي في ثبوت مقاصد
استقصاء غير مغل و اضيف اليه ما يليق به مما استفدته من كتبت اهل
هذا العلم واستبظه بقر يكتفي و افرز ما يوجد من اصل الكتاب في نسختي
حجاج وثابت عن المزيدي عليه اما بالاشارة الى ذلك او باختلاف الروان الاشكال
وارقامها..... اقول الكتاب يشتمل على خمس عشرة مقالة مع الملتحقين
بآخرة و هي اربعماية وثمانية وستون شكلا في نسخة الحجاج و بزيادة عشرة
اشكال في نسخة ثابت وفي بعض المواضع في الترتيب ايضا بينهما اختلاف و انا
رقمت عدد اشكال المقالات بالحمرة للماث و بالسواد للحجاج اذا كان مخالفا له

The text ends on F 233b.

فان زوايا كل واحد منهما بعدة قواعد الآخر و البيان قريب من بيانه و اذا
وقفني الله تعالى في تحرير هذا الكتاب حسب ما قصده فلا ختم الكلام به
انه معروف و معين

FF234a—239b a supplement to the above by the author himself.

Begins:—

وجد في بعض نسخ اقليدس بعد تمام المقالة الخامسة عشر..... كل
مخمس متساوي الاضلاع وذلك ما اردناه و هذا ما قصده و انما اردت
في الكتاب اكونه صينيا على ما هو خارج منه فمن شاء فلخبره به واليه
الموفق والمعين

F238a is blank. F238b—239b is another note containing a rider.
F240 is blank. FF241 to end is a تذكرة beginning:—

القول في اقامة البرهان على التحكم المذكور في الشكل الخامس عشر من
المقالة الثمانية عشر من هذا الكتاب الخ

Dated, on F233b, the 11th Zu'l-Hajj 1215. Written in a small
elegant nasta'liq.

No. C.

Folios 144.

Lines 19.

Size 11 × 6.

A translation from Encyclopedia Britanica, and Hutton's Mathematical works on Arithmetic, presumably by 'Abdur Raḥīm better known as 'Abdur Raḥīm Dahriyá, a very recent Indian writer.

A note in Persian says :

برفیک باز جویندهٔ ابن رساله پیدا خواهد شد که اکثر مسائلش برچیده
شده اند از مخزن علوم یا انسیکلوپدیه و کمتر از صمیمتکر یا عام هندسه
حکیم هطن و کمتر از این رساله خودش است *

The commencing passage of the Preface will reveal both the contents and the title of the work.

هذا السواد الآتي الجدير بلقب المعلم الجزء العلمي من علم الأعداد في غاية
من التسهيل و حسن الإرشاد الذي يحتوي على ضوابط أصلية هي إسهات الحساب
و قواعد فرعية هي أصول تسهيل المعاملات في كل باب و ينطوي من
تفسير الصحاح على نظام خاص قياسي عشري مفيد للتأنيق في الأمور
الحسابية و على إتمام النسب التاليفية و السلاسل العددية التي تشمل
بمخارصها المسائل المستصعبة الأبية مع شريف آراء كلية آخر فتهدي بها
إلى إتمام أعمال جزئية و استخراج أنواع الجذور من ذلك القوي العددية
ترجمة الفن الحسابي من مخزن العلوم للإبراطنة - الحساب ملم
فنجلي به خواص الأعداد و تقضح طرف أعمال تتعلق بالأعداد - ليس
مذونا ملم بمبدأ هذا الفن و التجارة الخ

Composed in the beginning of September 1823 A.D. (*vide* F1b).
The MS. is possibly autograph, written in a peculiar kind of rounding
naskh.

MISCELLANEOUS.

No. CI.

Folios 705.

Lines 5.

Size 5 × 2½.

اخوان الصفا *

Ikhwānu's-Şafá, an elaborated recast of the 8th book of the 2nd
Division of *اخوان الصفا* رسائل Rasá'il Ikhwānu's-Şafá, cf. Hájì *Khalfa*
III. 460, Cat. Berl. Nos. 5035, 5040.

Not dated. 18th century. Written in a fair elegant naskh.

Begins :

في بيان بدأ الخلق - يقال انه لما ترالدت اولاد بني آدم و كثرت و انتشرت
في الارض برا و بحرا

This work with a preface attached to it has been repeatedly printed
and is prevalent in India.

No. CII.

Folios 315.

Lines 19.

Size $6\frac{3}{4} \times 3\frac{1}{2}$.

جواهر الزواهر *

Jawáhiruz-zawáhir, a treatise on Theosophy, by Muḥammad Dá'im bin Sayyad Mirzá Balandawí. Neither the work nor the author could be identified. The work is divided into a مقدمه (Introduction) 72 chapters called باب Báb, and a خاتمه Khátima (conclusion). The following will give an idea of the contents:

مقدمه	...	...	...	في فائدة كآب القوم
1 باب 1	...	...	...	في شمس غمي البصير فيهما مي
2 باب 2	...	...	...	في الوجود العالم و وحدة الوجود
4 باب 4	...	...	...	في تفسير سورة الاخلاص
6 باب 6	...	...	...	في الاحدية
9 باب 9	...	...	...	في العلم
22 باب 22	...	...	...	في الايمان الثابتة
26 باب 26	...	...	...	في التجليات الذاتية والصفاتية والافعالية
32 باب 32	...	...	...	في القلم الاعلى والروح المحفوظ
39 باب 39	...	...	...	في السموات السبع
54 باب 54	...	...	...	في الولاية وحفظ الرلي
56 باب 56	...	...	...	في بيان انواع الكشف
62 باب 62	...	...	...	في الموت والحيوة
72 باب 72	...	...	...	في الجنان رزقها الله لنا و للمؤمنين
				في الاذكار و المراقبات — خاتمه الكتاب *

Begins, on F23b,

الحمد لله الذي امس لأولىة ابتداء ولا لاخرية إنتهاء الخ

The colophon gives the title زواهر الجواهر

Dated the 21st Muḥarram, 1164. Written in a small elegant nasta'liq. Scribe:—Muḥammad Záhíd.

FF1-22 are two pamphlets in Persian in a very recent hand and paper, on connected subjects.

No. CIII.

Folios 665.

Lines 21.

Size 9½ × 5.

* كشف الغطاء

Kashfu 'l-gitá', by Qáđi Táj Maĥmûd Khán, some unknown Indian writer of the 19th century. The work is divided into a مقدمة 3 books called فنون and a Khatimá. The contents of the work can be known from the following:—

مقدمة في بيان المبادي العلمية والحد والحدود والموضوع والغاية *

الفن الاول في بيان الحكمة المنشأة والمتوسطة الجامعة للوجوه كلها وحكمة تكوينها وحكمة الخلق والحاجة الى التشريع والعلوم الدينية وحكمة الرد على غير الملة الاسلامية *

الفن الثاني في حكمة الامامة والخلافة وحكمة وجود العلماء الخ

الفن الثالث في حكمة الامارة والسلطنة وادابها *

In the الخاتمة various questions are dealt with, e.g. حكمة القيامة &c. The work seems the result of some controversy.

Kashfu 'l-gitá' ends on F652a

F 653a-656b is rejoinder to the above work by certain Mawlawî 'Abdu'l-'Azîz.

FF 657a—end contain an incomplete pamphlet on متعة النكاح by ملاء الدين الحسيني 'Afifu'd-Dîn bin 'Ala'uddîn-al-Husaynî.

The colophon gives the date, but the year is wanting. The MS. is very recent written in Nastá'liq.

Kashfu 'l-gitā' begins :

لحمد لله الذي ادع العالم و احسن بحكمة و نظامه و قدر اوكوين

PERSIAN MANUSCRIPTS.

COMMENTARIES ON THE QUR'ÁN.

Size 10 × 6.

ff. 367.

ll. 19.

No. CIV.

مواهب عليه معروف به تفسیر حسینی *

Mawáhib-i-'Aliyya known as Tafsír-i-Ḥusaynî.

The well-known Persian commentary on the Qur'án composed in A. H. 899 and dedicated to Mír 'Alí Shír. Complete in two volumes.

Author: Ḥusayn Wá'iz-al-Káshifî الكاشفي راعظ حسين the author of the Anwár-i-Suhaylî, Riyádu'sh-Shuhadá and Akhláq-i-Muḥsinî, (d. A. H. 910=A. D. 1504.)

For other copies see Rieu, pp. 9*b*—11*a*, Ethé col. 1041—1043 India Off. Lib. Cat. pp. 37—39 and Ḥaj-Khal. Vol. II, p. 360.

Vol. I. The first half of the commentary comprising the chapters (I—XVIII) that is *الفاتحة* to the end of *الكهف* Begins:—

بعد از تمهید قواعد محمد الهی و تاسیس مبانی ثنا خوانی حضرت رسالت پناهی *

In the introduction the author says that at the request of Mír 'Alí Shír he had begun to write an extensive commentary on the Qur'án in four volumes entitled *جوامع التفسیر لفتح الامیر* but after completing the first volume many hindrances kept him from continuing his work, so he began to write this short commentary for his great patron in an easier language and completed it in A. H. 899.

The first three folios have been recently replaced in a fair modern Nasta'liq. The title of each chapter is ornamented and the text of the Qur'án is pointed and written in red.

Not dated, apparently seventeenth century, written in a neat and good Naskh with gold-ruled margins.

No. CV.

Size 7½ × 4½.

ff 502.

ll. 17.

Vol. II. The second half of the above, extending from the beginning of chapter XIX to the end of the Qur'án; that is *المريم* to *الناس*

Begins:— * كَهَيْعَصْ دَر مَوَاهِبِ صَوْفِيَهٗ بَادِيَهٗ
f. 17a Blank.

The work ends with the following Rubá'í, composed by the author's son to commemorate the date of composition:—

با خامه كه اين نامه اقبال نوشت و انجام سخن بايمن اقبال نوشت
گفتم كه در روز و تاريخ نريس في الحال درم ز شهر شوال نوشت
The words شهر شوال = 899 A. H.

The Mawáhib-i-'Aliyya has been translated by 'Abu'l Faḍl Muḥammad bin Idrís Bidlisí who died in A. H. 892. See Ethé col. 141.

Not dated; apparently seventeenth century, written in a very beautiful minute Naskh with 'Unwáns and gold-ruled margins. The text of the Qur'án is written in red.

No. CVI.

Size 7 × 3½.

ff. 339.

ll. 25.

THE SAME.

The first half of the above commentary comprising the chapters I—XVI, that is الفاتحه to the end of النحل begins as usual.

No. CVII.

Size 7 × 3½.

ff. 419.

ll. 25.

THE SAME.

The second half of the same (incomplete).

Extending from the beginning of the chapter XVII entitled سورة والعاديات to the middle of سورة بني اسرائيل

After f. 418b ten or twelve folios, comprising the latter part of سورة والعاديات to the end of the Qur'án, are missing and the MS. ends abruptly with the Rubá'í quoted above. Not dated: seventeenth century. Neat small Naskh. The text of the Qur'án is written in red.

No. CVIII.

* تفسیر علوي *

Tafsír-i-'Alawî.

Another complete Persian commentary on the Qur'án according to the Shí'a doctrine composed in A. H. 1202 and dedicated to

Mír Muḥammad 'Alī al-Ḥusaynī, after whom the work is named. Complete in two volumes.

Author: Ḥusayn Riḍa ibn 'Alī ibn Yá'qúb Afshár. :—
 حسین رضا ابن علی ابن یعقوب افشار (Not mentioned in any other catalogue).

Size 7 × 4.

ff. 455.

ll. 23.

Vol. I. Comprising the chapters I—XVIII, that is, from الفاتحة to the end of الكهف

Begins:— اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ.....صَالِمٌ يَعْلَمُ

* ای حامدان ذات تو از ذره بیشتر من کی رسم بحمد تو کن ذره کمتر

In the introduction the author states that he was requested by Mír Muḥammad 'Alī al-Ḥusaynī to write a commentary on the Qur'án according to the Shi'a doctrine based exclusively on the traditions of the Ahl-i-Bayt (relatives of the prophet) and some well-known books like the تفسیر صافی and تذویر المواقب. Mír Muḥammad 'Alī died shortly after in A. H. 1195 and the author as a token of regard for his great patron composed the work in A. H. 1202.

After dwelling at length upon the various peculiarities, and beauties of the Qur'án the author begins abruptly with the 1st chapter "الفاتحة" on f. 10a.

This part is dated the 20th Ramaḍán, A. H. 1207.

No. CIX.

Size 7 × 4.

ff. 453.

ll. 23.

THE SAME.

The second half of the same comprising from the beginning of chapter XIX to the end of the Qur'án that is الناس to المزمزم

Begins:— كه بعض در اكمال الدين از حضرت صاحب الامر مرویست

f. 1a—3b. A table of contents of both the volumes has lately been added in a modern good Nast'alíq hand.

f. 4a. A note in the author's own hand says that this copy was compared and revised on the 12th of Jamádi II A. H. 1208.

Scribe: Amánatu'lla, dated the 5th Jamádi-al-Awwal. Both volumes are written in one and the same Nasta'líq hand with the text of the Qura'án in bold Naskh. The MS., though recent, seem to have been roughly handled.

TRADITIONS.

No. CX.

Size $7\frac{1}{2} \times 4$.

ff. 521.

ll. 22.

شرح سفر السعادت *

Sharḥ-i-Sufu's-sa'ádat.

A commentary on the Sufu's-sa'ádat also known as صراط المستقيم of Muḥammad bin Ya'qúb known as Majdu'd-Dín-al-Fírúzábádí who died in A. H. 817, relating to the life, character and teachings of Muḥammad.

Commentator: 'Abdul Ḥuq bin Sayfu'd-Dín bin Sa'du'lla-al Turk-al-Dihlawí al-Bukhárí البخاري النخاري بن سيف الدين بن سعد الله التركي الدهلوي (d. A. H. 1052.) See Rieu p 15a.

After a short notice on the life of Majdu'd-Dín, the commentator divides the introduction into two parts called Qisms—

قسم اول در مصطلحات علم و حديث and قسم ثاني ايمه مذاهب اربعه which is followed by a series of works, enumerated by him, referred to in his commentary.

On f. 5b. The commentary begins thus :

سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ *

f. 1b—5a. Table of Contents supplied by a modern hand.

f. 49-50. Written in a later hand.

Scribe: Muḥammad Muḥsin ibn 'Abdu'l Karím ibn Faḥ 'Alí of Jahángírábád, Multán. Dated "94" probably for 1194 A. H. written in fair Nast'ólíq with occasional notes on the margin.

THEOLOGY.

No. CXI.

Size $7 \times 3\frac{3}{4}$.

f. 702.

ll. 19.

شرح ورد التقرب و حزب التوسل *

Sharḥ-i-Wirdu't-taqarrub-wa-Ḥizbu't-tawassul.

A commentary on Wirdu't-taqarrub containing the genealogy, life, practices and moral teachings of the Prophet: the modes of prayer and other peculiarities of the Hanifite school are explained at length, supported by the precepts and sayings of holy men. Compiled in A. H. 1024. Commentator: Muḥammad Walí'ulláh

ibn Aḥmad 'Alī Farrukhábálí, the author of Wirdu't-taqarrub itself (d. 1243 A. H.) and probably the author of the History of Farrukhábád mentioned by Rieu p. 959b :—

محمد ولي الله ابن احمد علي فرخ آبادي

The first ten folios contain the contents of the text with their divisions and detailed subdivisions. The principal divisions are only seven with muqaddima and khátima, as we learn from the first sentence of the text *متمن شرح كتاب ورد التقرب و حزب التوصل كه مرتب است بر مقدمه و فاتحه*

و فاتحه و هفت باب و خاتمه

on f. 12a. The author in his own writing gives a long list of the books from which he has taken his materials for this work such as Revealed Books, viz., the Qur'án, the Arabic translation of the Bible, the Persián translation of the Zabúr, i.e., the Old Testament; commentaries on the Qur'án, viz., Tafsír-i-Bayḍawí, Mu'allimu't-Tanzíl, &c.; Traditions, viz., Şaḥíḥ Bukhárí, Mishkát, Books of Prayer, and Jurisprudence and many other theological and historical treatises. A note on the margin contains the following words :—

المخاتم والكاتب لهافي هذه الصفحة العبد المولف محمد ولي الله الفرخ آبادي

The text itself begins on f. 12b :—

اللهم لك الحمد أولاً و آخراً إلا ما انعمت علينا بملة نبينا المصطفى
و محبة حبیب المصطفى

The author tells us in the introduction that after finishing Wirdu't-taqarrub in A. H. 1198, he began to write a commentary on the same and this he finished in A. H. 1204 which is obtained from the following line :—

اللهم صل على سيدنا و مولانا محمد و على آله و بارك و سلم

f. 697-698. Blank: contents wanting. The last twenty folios are very much damaged and pasted over throughout. The colophon says that this is the third copy of شرح ورد التقرب written for remuneration by Bansí Dhur of Furrukhábád, dated 18th Dul-Qa'd A. H. 1225. Good Nasta'liq.

No. CXII.

Size 4¼ × 2¼.

ff 354.

ll 12.

ترجمه مكارم الاخلاق *

Tarjuma-i-Makárim-al-Akhláq.

A Persian translation of the famous text Makárim-al-Akhláq of Abú Naṣral-Ḥasan bin Abú Alí al-Faḍl al-Ṭabarsí, a Shí'a of great learning.

The name of the translator is not mentioned anywhere.

Begins:— حمد و ثنا قیومی را که عقول ذریات آدم از کنه ادراک

The work is divided into twelve chapters, each subdivided into several sections.

These divisions and the contents thereof exactly agree with those of the *محاسن الادب* mentioned in Rieu p. 156 Makárim-al-Akhláq has been translated into Persian also by 'Ali bin Tífúr-al-Bustárí, (a copy of which exists in the Bankipur Library), and by several other persons.

Not dated; serial 1700. Minute and neat Naskh.

No. CXIII.

Size 4½ x 2½.

ff. 155.

ll. 12.

اداب عباسی *

Ādáb-i-'Abbásí.

A rhetorical treatise, translated from the "Miftáhul-Faláh" of Bahá'u'd-Dín Amilí who died in A. H. 1030, relating to the special invocations and prayers, in addition to the usual daily worship, with definite and regular forms, distinctly fixed for the several hours of the day and night. Translator: Şadru'd-Dín Muḥammad-al-Tabrízí.

صدرالدین محمد التبریزی *

Begins:—

لقديس و تسبیح هادشاه قادریرا که خلص مبارش بمفتاح الفلاح قد افلاح
الهمونون.....الخ

F. 4a. The work is divided into six chapters, over lined with the number of page on which they begin:—

- باب اول در بیان آنچه از طلوع صبح صادق تا طلوع آفتاب بجا باید آورد
- باب دوم در بیان آنچه از طلوع آفتاب تا وقت ظهر بجا باید آورد *
- باب سوم در بیان آنچه از وقت ظهر تا فرود رفتن آفتاب بجا باید آورد *
- باب چهارم در بیان آنچه از فرورفتن آفتاب تا وقت خوابیدن، بجا باید آورد *
- باب پنجم در بیان آنچه از وقت خوابیدن تا نصف شب بجا باید آورد *
- باب ششم در بیان آنچه از نصف شب تا طلوع الصبح بجا باید آورد *

F. 154. Bound inversely.

Not dated. Latter part of the 17th century; written in a good Naskh, gold-ruled borders with incidental notes on the margin.

JURISPRUDENCE.

No. CXIV.

Size 9 × 4½.

ff 182.

ll 22.

نذوة المنار *

Tanwíru'l-Minár.

A Persian commentary on al-Minár, the famous text on the principles of jurisprudence, of Abu'l Barakát ibn Aḥmad, known as Ḥáfīz-u'd-Dín al-Nasafí who died in A. H. 710.

Commentator: 'Abdu'l 'Alí Muḥammad, known as Baḥrul 'ulúm ibn Niẓámu'd-Dín al-Anṣarí (d. A. H. 1226):—

مؤيد العلي محمد معروف به في العلوم ابن نظام الدين الانصاري

Begins:—

الحمد لله الذي احكم اصول الشريعة العظام

For other commentaries on al-Minár see Ḥaj Khal VI. p. 125 and Brockmann Vol. II p. 196 and this Ms. must not be confused with the Tanwíru'l-Minár, another commentary on al-Minár, by Qāḍí Abu'l Faḍl Muḥammad, mentioned by the former.

A copy of the present Ms. exists in the Bankipur Oriental Library.

The colophon says that this Ms. was copied by the order of Hidáyat Aḥmad for Jang Bahadur in A. H. 1222 by Mír Muḥammad Báqar Khán, son of Rafí'ud Dín Muḥammad Khán. Written in a fair Nasta'liq.

No. CXV.

Size 6½ × 3½.

ff 217.

ll.

ترجمه شرح تفسیر معروف به تفسیر شاهي و عطيه الهي (ناقص)

Tarjuma-i-Sharḥ-i-Tajríd known as Tuḥfa-i-Sháhi-wa 'Aṭiya-i-Iláhi (Defective).

A Persian translation, with annotations, of the famous Tajríd-al-'aqá'id which is divided into seven maqáshids (see Ḥaj Khal II, p. 193) of Naṣíru'd-Dín Abú Ja'far Muḥammad bin Muḥammad-al-Ṭúsí who died in A. H. 672. Compiled in A. H. 1023.

Some folios are missing at the beginning and the name of the author is not found anywhere. The title of the book is mentioned on f. 2a as (رناميده شد) تفسیر شاهي و عطيه الهي but on f. 216a it is simply said تمام شد ترجمه شرح تفسیر

The Ms. opens with the words *دخواس و موام از معارف الهی* and contains the translation of only the last four maqāṣids of the *Tajrīd-al-'aqā'id*, viz.

- | | |
|-------------|-------------------------|
| 1. f. 3b. | فی اثبات الصانع و صفاته |
| 2. f. 79a. | فی النبوة |
| 3. f. 99a. | فی الایمۃ |
| 4. f. 178b. | فی المعاد |

Fair Naskh. Seventeenth century.

ARABIC POETRY.

No. CXVI.

Size 7 × 3 $\frac{3}{4}$

ff 311.

ll. 21.

شرح دیوان علی *

Sharḥ-i-Diẓwān-i-'Alī.

A Persian commentary on the famous Arabic *Diẓwān* attributed to 'Alī bin Abū Tālib who died in A. H. 40 with a versified Persian paraphrase. Compiled in A. H. 890

Author: Ḥusayn bin Mu'īnu'd-Dīn Maybudī. (d. A. H. 910.)

حسین بن معین الدین میبندی •

For full particulars of the work and other copies see Rieu p. 19, *Haj-Khal* Vol. II. p. 499 and Vol. VI p. 474. Begins:—

سپاس سعادت اساس و شکر عبادت لباس معبودیرا که اعلام نبوت ولایت
در مهدان فتوت

In the preface the commentator, who is also known as the author of some philosophical and astronomical treatises, deals at length with the doctrines of Ṣūfis and philosophers. The work is divided into seven sections (for detail see Rieu p. 19). The Arabic verses are written in red and blue in many places.

Scribe:—Faḍlullāh ibn Amīr Muḥammad ibn (*sic*) Sulṭān Muḥammad Ġaznawī (?). Dated A. H. 1061, written in small neat Naskh with gold-ruled borders.

No. CXVII.

Size 5 $\frac{1}{2}$ × 3.

ff. 206

ll. 16

THE SAME.

Another incomplete copy of the same with the usual versified Persian paraphrase.

Begins as usual.

The first 122 folios contain copious marginal notes and interlinear annotations. The Arabic verses are written in red with vowel points. Some folios are missing at the end and the Ms. breaks off with the Arabic verse :

والذيوم ارضيه بضرب و فضب ضرب عالم ارب من العرب

The Ms. seems to be written in the same year and by the same hand as the preceding one.

SUFISM.

No. CXVIII.

Size $5\frac{1}{2} \times 3$.

ff. 108.

ll. 11

* ثمرة الحياة

Samarát-al-Ḥayát.

A collection of the sayings and precepts of Shaykh Burhánu'd-Dín Burhánpurí, relating to spiritual life, illustrated by the traditions of the prophet and sayings of other holy men.

Compiled by : 'Alí 'Askarí bin Muḥammad Taqí bin Muḥammad Qásim-al-Khawáfí الخوافي بن محمد قاسم الخوافي probably the author of *Muḥarrirah*, who died in A. H. 1108. Rieu p. 699.

Begins : حمد الخفي والجليل لله القوي الولي والصلوة والسلام

The author who is a desciple of the above-named saint sings his praises in the introduction.

Scribe :—Muḥammad Na'im. 1800. Rough Ta'liq.

No. CXIX.

SUFISM.

Size $8\frac{1}{4} \times 3\frac{2}{3}$.

ff. 188.

ll. 21.

* مفتاح الفتوح

Miftáh-al-Futúh.

A Persian commentary on the famous text *Futúh-al-Ġayb* of the celebrated holy Saint Shaykh 'Abdu'l-Qádir al-Jílání who died in A. H. 561.

Commentator : 'Abdu'l Ḥaqq bin Sayfu'd-Dīn ad-Dahlawī-al-Bukhārī (د. ا. ه. 1052) عبدالحق بن سيف الدين الدهلوي البخاري

Begins : — هذا كتاب فتوح الغيب لسيدنا و مولانا العلامة الاوحد

The original text Futūḥ-al-Ġayb is divided into 78 chapters, described in Ber. Cat. Vol. III. No. 2837, (*vide* also Ḥaj. Khal. IV, p. 386) and similar divisions are maintained in this commentary.

In the epilogue the author says that while he was in Mecca, the holy Saint 'Abdu'l-Wahbāb Muttaqī al-Qādirī-al-Shāḍilī highly praised the book فتوح الغيب and directed him to read it and act according to it. On his return to India the author obtained a copy of the same from some venerable personage. Subsequently he was requested by Asadu'd-Dīn Shāh Abu'l Ma'ālī to write a commentary on it, which he did in A. H. 1022 as we learn from the following line of the versified chronogram :—

مفتاح فتوح نام تاریخ افتاد درخاطر از انکه مظهر لاریب است *

The words مفتاح فتوح give A. H. 1022. An index to this copy is prefixed in the beginning.

The commentary مفتاح الفتوح has been printed in Lucknow.

The Colophon says that it was copied by 'Abdu'llāh al-Najaf 'Alī-al-Qādirī al-Ḥusaynī on the 7th Ramḍān A. H. 1244. Written in a fair minute Naskh.

No. CXX.

Size 8 × 4.

ff. 88.

ll. 15.

امواج خوبی *

Amwāj-i-Khúbí.

A treatise on theosophy, relating to the connection between the body and the soul and the spiritual progress of the latter, and treating the prophet as a sublime being; illustrated, in the form of question and answer, by verses of the Qur'án and traditions.

Begins : — اللهم صل على محمد سيدنا و حبيبنا و نبينا بعدد كل معلوم لك

On f. 2a, l. 10 the name of the author is simply mentioned as محمد and again the concluding line says تمام شد این کتاب امواج خوبی تصنیف حضرت جناب محمد قدس الله

سرة العزیز

Not dated ; nineteenth century ; bad handwriting within coloured borders with incidental notes on the margin.

No. CXXI.

Size $5\frac{1}{2} \times 3\frac{1}{4}$.

ff. 100.

ll. 13.

تجلیات رحمانی *

Incomplete and defective copy of a theosophical treatise entitled تجلیات رحمانی divided into twenty-three Tajallis or lights by 'Alī Muḥammad ibn Sayyad 'Abdu'r Raḥmān ibn-i-Sayyad Muḥammad Ḥusaynī al-Qādīrī :—

ملی محمد ابن سید عبدالرحمان ابن سید محمد حسینی القادری

The manuscript is defective at beginning and end. It opens with the words فیض برحمتہ من یشاء پر نور گردانید and breaks off thus :—

ر ضری به پہلوی چپ یا شہید

Not dated 1800, fair Nasta'liq.

HISTORY.

No. CXXII.

Size $9 \times 5\frac{1}{2}$.

ff. 411.

ll. 21.

روضۃ الصفا *

Rawḍatu's-Ṣafá.

The first five volumes of the well known universal history from the creation of the world down to the time of the author written at the request of, and dedicated to, Mír 'Alī Shír, the Wazír of Sulṭán Ḥusayn King of Persia, A. D. 1468—1505.

Author : Muḥammad bin Kháwand Sháh bin Muḥammad (b. A. H. 873=A. D. 1433, d. A. H. 903=A. D. 1497).

For particulars and other copies see Rieu, p. 87. Ethé, Col. 26. Morley, p. 30.

Vol. I.

Containing the history from the creation down to the last of the Sásánian Kings Yazdijird.

Begins:—

تألیف ایام دولت ملوک کامگار و سلاطین نامدار دلیل ساطع درام
بادشاهی اوست

In the introduction the author says that the work is divided into seven books or volumes called Qisms.

Not dated. 17th Century. Written in a fair Nasta'liq.

No. CXXIII.

Size $7\frac{1}{2} \times 4$.

ff. 490.

ll. 15—21.

2. Vol. II.

This volume contains the history of the prophet and the first four Caliphs.

Begins:—

منوان مسکینه مرادات و فهرست مجموعه سعادات مهذبې از حکایات

Ff. 1b and 2a are profusely decorated. A note in the end says that this manuscript was bought by Muḥammad Ja'far Bardwání in A. H. 1241.

After f. 140 four folios are left blank, but the text is complete.

This portion is dated the 12th year of the regin of Akbar. Written in a good Nasta'liq with gold-ruled borders.

No. CXXIV.

Size $7\frac{1}{2} \times 4\frac{1}{2}$.

ff. 302.

ll. 19.

Vol. III.

Containing the history of the twelve Imáms and of the Caliphs of the Umayyad and the Abbaside dynasties.

Begins:—

حمد و ثنای که سبطان ملامعلی از ادای شمه ازان عاجز آیدند و شکر
و سپاسی که معترفان

After f. 130 two folios have been left blank, but the text is complete.

After f. 296 two blank folios have lately been added.

Dated 22nd Rajab, A. H. 1104. Written in a small Nasta'liq within borders ruled in blue and red.

A note on the fly-leaf says :—

”مالک این کتاب چاراس بادم صاحب است در سنه ۱۲۰۰ هجری

No. CXXV.

Size $8\frac{3}{4} \times 4\frac{1}{2}$.

ff. 424.

ll. 25.

Vol. IV. and V together.

ff. 1—228. Vol. IV.

This volume contains the history of the dynasties contemporary with the 'Abbaside Caliphs down to their extinction by Tímúr.

Begins :—

فهرست نسخه سعادت ابدی و دیباچه کرامات صرمیدی ثنای کریمیت
که از جود بیغایت مخلوقات عالم

f. 1b and 2a are profusely decorated.

f. 9 and 10 left blank and the contents wanting.

ff. 229b—424. Vol. V.

Containing the history of Chingizkhan and his successors, down to the time of Tímúr.

Begins :—

ارایش دیباچه مذاقب و مائز رفیع مقدار و نمایش روزنامه خصایص و صفاخر

f. 229a and 230b are richly decorated.

Not dated, apparently of the 16th Century. Written in a beautiful minute Nasta'liq with borders ruled with gold. Unfortunately the remaining volumes of this valuable work are wanting in this Library. The whole work has been lithographed at Bombay 1848. For other editions and translations of various parts of this, see Morley, pp. 35, 36; Elliot, pp. 131-133, and Zenker, Vol. I., pp. 104-106, Vol. II., pp. 59.

No. CXXVI.

Size $6\frac{1}{2} \times 3\frac{3}{4}$.

ff. 150.

ll. 14.

شواهد الغدرة *

Shawáhidu'n-Nubúwwat.

A treatise relating to the proofs and evidences of the divine mission of the Prophet; composed in A. H. 885. Author: 'Abdu'r-Rahmán Jámí عبدالرحمن جامي (d. A. H. 898).

For other copies, see Haj. Khal. IV, p. 83. Rieu, p. 146. Some folios are missing at the beginning and the manuscript opens abruptly with:—

اهل يمن بموجب شريعت حكم كذب * گفتم يا رسول الله من عالم نبيتم

The date of composition is obtained from the word تمت in the following versified chronogram at the end.

دران وقت اتمام آن دست داد كه تمته بود تاريخ سال *

which is = A. H. 885.

The work is divided into an Introduction, Seven books, called *Rukn*, and a Conclusion.

This work was translated into Turkish by Lámi'í. See Haj. Khal. referred to above. Dated A. H. 1231. Written in a fair Nasta'liq.

No. CXXVII.

Size $7\frac{1}{4} \times 4$.

ff. 201.

ll. 21.

تاريخ وصال *

Tárikh-i-Waṣṣáf.

The first two volumes of the Tárikh-i-Waṣṣáf otherwise called تاريخ الامصار و تزيين الاعصار containing the history of the Mughal Sultans of Persia from A. H. 656 = A.H. 685.

Composed between A.H. 699—712. Author: Khwája 'Abdu'l-láh bin Faḍlu'l láh Shírúzi known as Waṣṣáf.

خواجہ عبداللہ بن فضل اللہ معروف بہ وصاف

For particulars and other copies, see Haj. Khal. II, p. 156. Rieu, p. 161, Ethé, col. 84, and Rosen, p. 52.
ff. 1b—122a.

Vol. I. This volume begins with a preface including a dedication to Ġazan and containing the history of the death of Mangú Qáán in A. H. 656 down to the accession of Argūn

Begins:—

حمد و ستایشی کہ انوار اخلاصش آفاق دانفسی را چون فانکہ صبیح صادق
مذللہ سازد

ff. 122b—201a.

Vol. II. Containing the history from the beginning of the Saláğúrí Atábaks in Fárs down to the Atábaks of Lúr, A. H. 685.

Begins:— علی اللہ رب العالمین توکلی و فی کل احوالی علیہ معلولی

The last three volumes of this valuable work are, unfortunately, wanting in this Library. Tárikh-i-Waṣṣáf is no doubt an excellent specimen of the flowery Persian style intermixed with copious Arabic and Persian verses with suitable quotations of the texts from the Qur'án.

The entire work has been lithographed in Bombay, A. H. 1269, and the first volume has been edited and translated into German by Hammer, Vienna 1856. The manuscript is hopelessly wormed and damaged and spaces for headings are left blank in many places. Not dated, 17th Century, good Nasta'liq with coloured borders.

No. CXXVIII.

Size $10\frac{1}{2} \times 4\frac{1}{2}$.

ff. 121.

ll. 32-35.

* خلاصۃ التواریخ

Khul'āṣatu't-Tawárikh.

A short history of India from the time of Raja Judhister, one of its earliest kings down to the fortieth year of 'Alamgir's reign. Composed in 1107 A.H. and dedicated to the Emperor.

Author: Surjan Rái.

سورجن رای

For particulars and other copies, see Rieu, p. 230, Ethé, col. 129, and Pertsch's, Berl. Cat., pp. 455—458.

Begins:— نقاش نگار خانۀ کائنات و مصور کارگاه ممکنات چون اقتضای آن کرد

The author, a munshí by profession, as he calls himself on f. 3b enumerates a series of historical works on which he has based his present compilation.

The contents of the Khulaṣatu't-Tawaríkh have been fully stated by Morley, Descriptive Catalogue, p. 69, by Elliot, History of India, Vol. VIII, pp. 5—12, and by Rieu; and has been translated into Urdú by Mír Shír 'Alí Afsús under the title of Aráish-i-Maḥfil.

Some folios are missing at the end and the manuscript breaks off in the middle of the account of Aurangzeb's contest with Shujá'. ff. 80 and 121 are bound inversely.

Not dated, *circa* 1800. The manuscript is much damaged and written in a very careless rough Ním-shikasta.

No. CXXIX.

Size 8 × 4.

ff. 552.

ll. 17.

Akbar-náma.

اکبر نامہ

The first volume of the famous detailed and authentic history of the reign of Akbar with an account of his predecessors, divided into two parts.

Author: Shaykh Abu'l Faḍl bin Mubárah known as 'Allámí

شیخ ابوالفضل بن مبارک معروف به علامی (murdered in A. H. 1011).

For a full account of his life we may refer to H. Blochman's Â'in-i-Akbarî.

For other copies, see Rieu, pp. 247—251, Ethé, col. 110—114, Ind. off. Lib. Cat., 162—165.

ff. 1a—261b.

First part.—Containing an account Akbar's predecessors down to Humayún.

Begins:—

اللہ اکبر این چه دریافتیست ژرف و شناختی شگرف که حقیقت پذیران

دقیقہ رس

In the introduction the author states that he wrote this work by the order of the Emperor who corrected it according to his own

recollection and that his materials, for this compilation, consisted of the official records, the letters and returns of the State officers.

f. 261*b* and 262*a* Blank.

f. 262*b*—552*b*.

Part II.—Containing an account from the Monarch's accession down to the seventeenth year of his reign.

Begins :—

سلسله انتظام کارگاه آفرینش که مظاهر حقیقت نمای شهرد و شواهد
قدرت واجب الوجود است

The contents of f. 534 and the first two lines of f. 535*a* beginning with الخ..... and ending with the words

عزت یادت خاتمه المنة لله هفتم اردی بهشت را در اینجا باید آورد — are given somewhat later on in the printed edition of the Asiatic Book Society, Vol. III, p. 4, and a faint note on the margin contains these words:—

The Akbar-nāma was published in three volumes in the Bibliotheca Indica Series (Asiatic Book Society Edn.) at Calcutta, and in Lucknow, 1867. For other editions and translations, see Rieu referred to above.

ff. 534—552.

Not dated, apparently the latter part of the Seventeenth Century. Written in a fair Nasta'liq with the headings in red. The manuscript is wormed throughout and hopelessly damaged.

No. CXXX.

Size 10 × 5.

ff. 275.

ll. 25.

The same.

Part II, of Vol. I and Vol. II.

ff. 1*b*—141*b*.

Part II., Begins as usual: سلسله انتظام کارگاه آفرینش It contains a complete account from the Monarch's accession down to the twelfth year of his reign after which it ends with the Colophon, dated the 13th Rabí II, A. II, 1107.

f. 142a. Blank.

ff. 142b—275b.

Volume II.—Containing an account from the beginning of the Monarch's thirteenth year down to the end of his twenty-fourth year, wanting the last verse, viz.—

بدین قاجگاه امید و هراس * بدلهای بیدار دارند پاس
named printed edition of the A. S. B. P. 295, volume II; the epilogue or the Khatima of Part II and the account of the latter part of the Monarch's seventeenth year are altogether omitted in the present copy and the contents, without any break, at once begins with—

درین آغاز سال هژدهم

Dated A. H. 1107. Written in minute Nasta'liq with gold ruled borders.

Begins:— درین هنگام عشرت ابتمام که موکب مقدس شاهنشاهی بعد از فتح

No. CXXXI.

Size 8 x 4.

ff. 366.

ll. 19.

The same.

The second volume of Akbar-nāma, defective and incomplete.

Containing the account of the Emperors from the eighteenth to the fortieth year of his reign.

Begins:— سخن تازه سازم بنام خدای که نامش بمعنی بود رهنمای

Many folios are missing at the latter portion of this copy. After a very short account of the forty-first year of the Monarch's reign, f. 359b, the manuscript abruptly ends with the last few lines in connection with his death which occurred after a reign of fifty years. The last few lines agree with the concluding lines of the printed edition A. S. B. referred to above.

Not dated, XIX cent. Written in a minute fair Nasta'liq on various coloured papers.

ETHICS.

No. CXXXII.

Size $6\frac{3}{4} \times 4$.

ff. 288.

ll. 15.

مصائب القلوب *

Maṣābiḥ-al-Qulúb.

A work on ethics divided into fifty-three chapters.

Author: Abû 'Alí-al Ḥasan bin Muḥammad-al-Sabzwárí al-Bayhaqí ash-Sháfi'í.

ابو علي الحسن بن محمد السبزواري الشافعي

See Pertsch. Berl. Cat. No. 80¹ and Ḥaj. Khal. V. p. 573. The date of the author is not given by either. In the preface the author is said to be حسين الشيعي السبزواري and Ḥaj Khalfa's supposition that the author is a Shí'a is thus borne out.

Begins:—

شكرو ثنا و حمد بي منتها خدای را كه منزله است از ادراك و اوامام و افهام

At the end the solophon says that the manuscript was copied by 'Alí bin Muḥammad bin Khudá Dád al-Ḥusayn in Á. H. 898 in the Island of Khárak. Written in a fair Nasta'líq.

No. CXXXIII.

Size $5\frac{1}{2} \times 2\frac{1}{2}$.

ff. 246.

ll. 13

اخلاق جلالی *

Akhlaq-i-Jalálí.

A work on ethics, dedicated to Sulṭán Ḥasan Beg Bahádur Khán.

Author: Jalálu'd-Dín Muḥammad bin As'ad-aş-Şiddíqí ad-Dawwání.

جلال الدین محمد بن اسعد الصدیقی الدوانی (d. A. H. 908)

Begins:—

افتتاح كلام بزام واجب الامظام سلطاني سزد كه بامرنفاذ ازلي جذود

مجددة اعيان

The work, otherwise called *المواعظ الاشراف في مكارم الاخلاق* is chiefly based on *Akhláq-i-Nāsirī* and like it contains three chapters—viz.,

1. f. 30a در تهذيب اخلاق
2. f. 131b در تدبير منزل
3. f. 16b در تدبير مدن و رسوم بادشاهي

For particulars and other copies, *vide* Rieu, p.442, and *Ethé*, *Bodleian Catalogue* column 892. Not dated, *circa* 1700. Written in a clear *Nasta'liq* with copious marginal notes in the same hand.

No. CXXXIV.

Size $5\frac{3}{4} \times 3\frac{1}{4}$.

ff. 242.

ll. 15.

اخلاق محسنی *

Akhláq-i-Muhsinī.

Another book on ethics composed in A. H. 900, and dedicated to prince *Abu'l-Muhsin*, after whom the work is named.

Author: *Ḥusayn Wá'iz-al-káshifī* الكاشفي راعظ حسين (d. A. H. 910).

The work is divided into forty chapters.

For full particulars and other copies, see *Rieu*, p.443, and *Ethé*, *Bodle. Catalogue* column 894.

Beigns :—

حضرت بادشاهه على الاطلاق مزين كلماته و جلت مظمته منشور دولت سيد المرسلين

Scribe: *Haraj Mull*. Not dated, apparently the latter part of the *Seventeenth Century*. Written in a rough *ta'liq* with borders ruled in red.

POETRY.

No. CXXXV.

Size 7×3 .

ff. 316.

ll. 16.

حديقة الحقيقة *

Hadîqatul-Haqîqah.

This is a *sufistic* poem on ethics and religious life.

Author: *Abu'l-Majd Majdád bin Ádam Saná'í* known as *Ḥakím Saná'í* one of the earliest

and the most profound Šúfí poet of Persia only second to Jalálu'd Dín Rúmî in respect of merit. He died in A.H. 545=A.D. 1150 according to Taqí Káshí and the author of *Ātashkada*. 'Alí ar-Raffá, the writer of the preface to this poem, says that Saná'í died in A.H. 525 (fol. 9b, l. 16) the year in which he completed this work, agreeing with the date given in Jámí's *Nafaḥát*; but the India Off. Lib. Cat. No. 1430 fol. 188b. says that Sanáí composed another *Maḡnawí طریق التحقیق* in 528 A.H.; if so, it is evident that A.H. 525 cannot be the correct date of the poet's demise. For these differences see the references given below and *Haj. Khal.* Vol. III, p. 40.

According to this copy the *Maḡnawí* was finished in A. H. 525 as mentioned in the following concluding lines:—

شده ام این کتاب درمه دی که در آذر فگندم این را پی
پانصد و بست و چار رفته زعام پانصد و بست و پنج گشت تمام

but according to some it was finished in A. H. 534 and even in 535 A.H. The work is dedicated to Sulṭán 'Alá'u'd-Dín Bahrán Sháh and divided into ten chapters.

See Rieu, p. 59, *Ethé*, Bodl. Cat. p. 463, Sprenger, p. 558, *Camb. Univ. Lib. Cat.*, p. 294, *Pertsch's Berl. Cat.*, p. 747—750.

This copy begins with the preface of 'Alí ar-Raffa.

Begins:—

الحمد لله الخبير الخفيات الضماير الحكيم بخفيات السراير المنزهة عن الامثال
fol. 10b.—11a. Blank.

f. 12a. The *Maḡnawí* begins:—

ای درون پرور پرور آرای وی خرد بخش بخورد بخشای

Besides the *Ḥadíqah* he composed several other *Maḡnawí*s *Siyaru'l-'Ubbád*, *Ṭaríqu't-Taḥqíq*, *Kárnámah*, *Ishq Námah* and *'Aql Námah* and has left a *Dîwán* comprising 30,000 couplets.

f. 11b. Beautifully ornamented heading.

f. 235b. First portion of the third bayt, wanting.

f. 288a. Space left blank for the second portion of a bayt.

f. 289b. & 290b. Central gold rule lines wanting.

f. 315. This is a leaf of some other manuscript inserted by mistake. Spaces for headings are throughout left blank.

Dated, Kashmir, the 3rd *Sha'bán* A. H. 1099.

Written in a very beautiful and neat *Nasta'lîq* with gold ruled borders. A very fine specimen of calligraphy.

No. CXXXVI.

Size $7\frac{1}{4} \times 4$.

- ff. 161.

ll. 14.

شرح قصاید انوری *

Sharḥ-i-Qaṣá'id-i-Anwarí.

A commentary on Anwarí's difficult verses.

Author : Maḥammad bin Dá'úd 'Alawí Sháhiyábádí

(See Rieu, p. 556a.)

Begins :—

سپاس بقیاس مرصع قدیم را که بامر کن جمله مکنونات را از
 نهانخانه کتم عدم

The author has also written a commentary on Kháqání's Diwán.For other commentaries on Anwarí's Diwán, see Rieu, p. 556b, Ethé, p. 478, and Sprenger, p. 332.

f. 1 has been subsequently supplied by a modern hand.

The manuscript is written carelessly in a slovenly Ním Shikasta.

Not dated, apparently the latter part of the 17th Century.

No. CXXXVII.

Size $8\frac{1}{4} \times 4\frac{3}{4}$.

ff. 446.

ll. 25.

* خمسة نظامی

Khamsa-i-Nizámí.

The five romantic poems of Nizámí.

Author : Nizámu'd-Din Abú Muḥammad Ilyás Ibn Yúsuf, known as Nizámí نظام الدین ابو محمد الیاس ابن یوسف معروف به نظامی died probably in A. H. 598 or 599.

There are many conflicting statements regarding the date of the poet's demise; see Rieu, p. 564, Ethé, p. 487, Sprenger, p. 519, Haj-Khal., Vol. III, p. 176, and Camb. Univ. Lib. Cat., p. 303.

Nizámi is particularly known as the greatest of Maghawî writers and his poems have up to date remained the classical standard of Persian Maghawís

Contents:

I. ff 1b—25a. * مخزن الاسرار
Makhzanu'l-Asrar.

A sufi-istic poem relating to the principles of morality and religious life illustrated by anecdotes.

Begins: — اسم الله الرحمن الرحيم همت كلید درگنج حکیم

There are many conflicting opinions regarding the date of its composition, see Rieu, p. 565, Ethé, p. 487. The last verse mentioned in Rieu and Ethé giving the date of its composition is wanting in this copy.

The poem is divided into twenty sections called Maqálat.

The author states in the Iskandar-náma that this is his first composition.

ff. 1b and 2a are elegantly ornamented and very beautifully decorated.

f. 25b—26a blank.

It has been edited by N. Bland, London, 1844. and lithographed in Cawnpore, 1869.

II. ff. 26b—73a. * لیلی و مجنون
Laylá wa Majnún.

The romantic loves of Laylá and Majnún.

Consisting of more than 4,000 couplets.

Begins: — ای نام تو بهترین سر آغاز بی نام تو نامه کی کنم باز

In the prologue the poet says that after finishing his Khusrú and Shírín he was requested by Shirwán Sháh to write a poem on the loves of Laylá and Majnún, and so he composed this poem within four months in A. H. 584.

It has been edited at Lucknow in A. D. 1870 and translated into English by J. Atkinson in 1836.

ff. 73b and 75a are blank.

ff. 26b—27a are very beautifully decorated.

III. ff. 75b—141a. * خسرو و شیرین
Khusrú wa Shírín.

A poem on the loves of Khusrú and Shírín, composed in 576 A. H. and dedicated to Sultán Tuğral.

Begins:— خداوند در توفیق بکشای نظامی را در تحقیق بنمای
F 75b and 76a are beautifully decorated and illuminated.

IV. ff. 141b—181a. * هفت پیکر

Haft Paykar.

The seven stories told by the seven favourites of King Bahrám Gúr.

It was dedicated to Atábek Núru'd-Dîn Arsalán and composed in A. H. 593, as we learn from the concluding lines f 180a.

از پس پانصد و نود سه قران گفتم این نامه را چو ناموران
روز بر چارده ز ماه صفر ام چار ساعت ز روز رفت تم—ام

Begins:—

ای جهان دیده بود خویش از تو هیچ بودی نبوده پیش از تو

f. 141b and 142a are elegantly decorated.

The Haft Paykar has been lithographed in Bombay, 1849 A. D. and in Lucknow A. H. 1290.

F 141b and 142a beautifully decorated.

5. ff. 182b—247a. * سکندر نامه

Sikandar-náma.

The first part of Sikandar-náma known as *سرفرنامه سکندری* or *سکندرنامه بری* was composed in A.H. 597 and dedicated to Sulţán Naşratu'd Dîn whom the poet highly eulogizes in the prologue, (f. 187a) as well as in the epilogue, (f. 245b).

Begins:—

خدایا جهان بادشاهی تراست زما خدمت آید خدائی تراست

The work has been printed in Calcutta in 1810, translated by H. Wilberforce Clarke, London, 1881, and also lithographed at Bombay and Lucknow.

ff. 181b and 182a are beautifully decorated.

These five poems, bound together, are written in one and the same hand in a neat and beautiful Nasta'liq, within four gold ruled and coloured columns. Spaces for headings are left blank in many places.

The second part of the Sikandar-náma known as *سکندر نامه بحری* is wanting in the present copy.

No. CXXXVIII.

Size $8\frac{1}{4} \times 5\frac{1}{4}$.

ff 109.

ll. 20.

* مخزن الاسرار و خسرو و شهريزن *

Makhzanu'l-Asrār and Khusrū-wa-Shhírín.ff. 1b—30b. *Makhzanu'l-Asrār.*

Author: Nizámí.

Begins as usual.

The preface, ff. 1b and 2a, illuminated with gold and profusely decorated.

f. 31b—109a. *Khusrū-wa-Shhírín.*

By the same author.

Begins as usual. The headings, in blue and gold letters, are unfortunately faded in many places. These two valuable copies, written in four columns, are transcribed by Muḥammad 'Alî bin Darwîsh 'Alî in the city of Herát in A. II. 919.

No. CXXXIX.

Size $7 \times 3\frac{1}{2}$

ff. 187.

ll. 13.

* هفت پيكر *

Haft Paykar.

A. separate copy of Haft Paykar.

Author: Nizami.

Begins:—

اي جهان ديده بود خويش از تو هيچ بودى نبوده پيش از تو

The colophon says that this copy was transcribed by the order of Mr. Lumsden.

Scribe: Sháh 'Azízu'lláh Bukhéri.

Dated the 3rd August 1812 A. D.

Written in a good Nasta'liq with occasional notes on the margin.

No. CXL.

Size 6×3

ff 193

ll. 13.

The same.

Another copy of the Haft Paykar with scanty notes on the margin written in a modern careless hand. Ordinary Indian Nasta'liq.

Not dated: apparently nineteenth century.

No. CXLI.

Size 7 x 4.

ff. 384.

ll. 21.

مثنوی معنوی *

Maḡnawī-i-Ma'nawī

The well-known mystic poem, highly esteemed by the Ṣūfīs, relating to moral teachings and theological doctrines with copious comments on texts from the Qur'án and the sayings of the Prophet illustrated in the form of anecdotes.

As the author says:—

من ز قرآن مغز را برداشتم
استخوان پیش سگان انداختم

For other copies see Rieu, p. 584, Ethé, p. 511, Sprenger, page 489, and Camb. U. Lib. Cat., p. 313.

Author: Mawláná Jalálu'd-Dín Muḡammad Rúmí (born in Balkh in A. H. 604 (=A. D. 1207) and d. in Quniyá A. H. 672 (=A. D. 1273).

مولانا جلال‌الدین محمد رومی

was the greatest of the Ṣūfí poets of Persia.

For life we refer to Rieu, p. 584, 585, and Ouseley, Notices p. 112.

The poem was composed and finished between A. H. 660—672 and is divided into six books called daftars.

Each Daftar except the 1st begins with a short Persian or Arabic preface in prose.

(i) *Bk. I.* f. 1b—59b.

The prose preface to this book, mentioned in Ethé and other catalogues, is wanting.

Begins:— بشنو از فی چون حکایت میکند
وز جدائیها شکایت میکند

ff. 60a—61a. Index of Bk. II.

ff. 61b and 62a. blank.

(ii) *Bk. II.* f. 62b. 113b.

Begins:—

بیان بعضی از حکمت تاخیر این مجلد دوم که اگر جمله حکمت الهی باشد

را معلوم میشود الخ

مدتی این مثنوی تاخیر شد * مهلتی بایست تا خون شیر شد

ff. 114a—117b. Index to Bk. III

ff. 118a. blank.

(iii) *Bk. III.* f. 118b—184a.

Begins:—

الحکم جنود الله تعالى فى الارض يقوي بها ارواح المریدین الخ
ای ضیاء الحق حسام الدین بیار * این سپیوم دفتر که صفت شد سه بار

f. 176a--183b. Spaces for headings left blank.

f. 189 should be followed by f. 187.

(iv) *Bk. IV.* f. 188b—242a.

Begins:—

الحمد لله حق حمده والصلوة والسلام على خير خلقه محمد وآله و ذریاته الخ

ای ضیاء الحق حسام الدین تونی که گذشت از مه نبوت مکتوبی

f. 235b. Space for heading is left blank.

f. 242b-243a. Blank.

f. 243b—245b. Index to Vol. V.

(v) *Bk. V.* f. 246b—310b.

Begins:—

ر عنده مفاتیح القلوب وصلی الله الخ

شه حسام الدین که نور انجمت طالب آغاز سفر پنجم است

f. 311a. Blank.

f. 311b—313a. Index to Bk. VI.

f. 313b. Blank.

(vi) *Bk. VI.* f. 314a—384b.

Begins:—

مجلد ششم است از دفتر های مکتوبی الخ

ای حیات دل حسام الدین بسی میل مشچوشد بقسم سادسی

f. 383b—381b. A poem of 53 lines in the same metre as the *Maṣnawī*, has been added by the author's son :

Begins thus:—

مدنی زین مکتوبی چون دادم شد خمش گفتم درا کای زنده ام

The work is printed in Bombay in A. H. 1262, 1266, 1273, 1280 and 1294; in Lucknow A. H. 1282, in Tabriz 1264, in Constantinople, 1289,

and the first Book was translated into English by J. W. Redhouse, London, 1881.

Scribe: Munshi Tikchand Pánípati. Dated 1194 A.H. Nasta'liq.

No. CXLII.

Size $7 \times 3\frac{1}{2}$

ff. 311.

ll. 19.

The same.

The first three Books of maṣnawí-i-ma'nawí.

ff. 1b—128a. Bk. I.

This first book begins with the Arabic preface agreeing with Ethé, column 511, and other catalogues.

Begins:—

هذا الكتاب المثنوي وهو اصول اصول اصول الدين في كشف الاسرار والاصول

ff. 128b—239b. Bk. II.

Begins as usual with the preface.

Colophon: Copied by 'Abdul Wási' ibn 'Abdul Majd al-Ḥusaynî, dated the 5th Dīqa'd 1079 A. H.

f. 240a. Blank.

f. 241a—311b. Bk. III.

The contents run from the central column to the margin.

Begins as usual with the preface.

On ff. 243b, 244b and 245b the marginal column runs from the bottom to the top.

Copious explanatory notes on margins: Spaces left blank throughout for headings.

Scribe: The same, dated 1079 A. H. Ním Shikasta.

No. CXLIII.

Size $5\frac{3}{4} \times 2\frac{1}{2}$. $8\frac{1}{4} \times 5$. ff. 120. Centro column of 13 lines, marginal column 33 lines.

* گلستان و بوستان

Gulistàn and Bústán.

The most popular works of Shykh Maṣliḥu'd-Dîn Sa'dî Shírâzî شېخ مصلىح الدين سعدي شيرازي (born A. H. 585 = A. D. 1189, died A. H. 690 = A. D. 1291)

1. (i) Centre column — *Gulistán*.

Begins: منت هر خدای عزوجل را که طاعتش موجب قربت است

For other copies see Rieu, p. 515; Ethé, col. 525, and Sprenger, p. 546.

Edited by Sprenger, Cal. 1851, Platts, Lond. 1874, and translated into English, French, and German.

2. (ii) Marginal column.—*Bústán*.

Begins: بنام جهاندار جان آفرین حکیم سخن بر زبان آفرین

f. 115—118 are bound inversely. Printed in Calcutta 1810 and 1829 as well as in Lahore, Cawnpore and Tabriz; and translated into French, English and German. Dated 1212 A. H. good Nasta'liq.

No. CXLIV.

Size $5\frac{3}{4} \times 3\frac{1}{4}$. Centre columns of 16 lines; marginal columns of 24 lines. ff. 334.

* دیوان جامی

Díwán-i-Jámí. I, II and III.

The well known Díwán of Núru'd-Dín 'Abdu'r-Raḥmán Jámí نورالدین عبدالرحمن جامی commonly called the last of the classical poets of Persia (b. in Jám A. H. 817=A. D. 1414, and d. in Herát A. H. 898=A. D. 1492).

For bibliography see Rieu, p. 17 and 643, and Ouseley, Notices, p. 131.

For other copies of the Díwán consult Rieu, p. 643, Ethé, p. 608, Sprenger, p. 447, Camb. U. Lib.Cat. p. 354.

(i) Two centre columns.

1. ff. 1b—63a.

* دیوان ادل

Díwán-i-Adwal, Part I.

This is the first part of the first Díwán containing moral and religious poems and Qaṣídas in praise of God, the Prophet and 'Alí, not in alphabetical order.

Begins: بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ همت صلاي در خوان گزیم

After this follows a long prose preface.

f. 5a. The author gives the date of composition in the following line of a chronogrammatical quatrain, بر روی صدف نهاد یکدانه گهر, which is obtained by putting a dot on the first letter of the word صدف, i.e., صدف = A. H. 884.

The Qaṣīdas open thus:—

زان پیش کز مداد دهم خامه را مدد جویم مدد ز فضل تو ای مفضل احد

2. ff. 63b—334a.

Díván-i-Awval, Part II.

Containing Ġhazals in alphabetical order.

Begins: یامن بداجمالک فی کل ما بداد ابادا هزار جان مقدس تو ا فدای

India Off. Lib. Cat. p. 36, says that this part contains five Ġhazals not in alphabetical order, but they are wanting in this copy.

f. 316b—334a. Qiṭa'át and Rubá'yiyát.

(ii) Marginal column.

3. ff. 1b—204a.

* دیوان نائی

Díván-i-Sánî.

Begins: بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ * املي حمد المذان الکريم

Here is a short prose preface followed by some Qaṣīdás not in alphabetical order.

f. 2b. The author says that he began to perform this task at the age of about seventy years.

f. 28a. Beginning of Ġazals in alphabetical order.

f. 30a Here is a beautiful تضمین on the first ġazal of Ḥáfiz.

شراب لعل باشد قوت جانها... قوت دلها
 الایا ایها الساقی ادرکاساً و نازلهـ
 چون اول عشق مشکل بود آخر هم چرا گزیم
 که عشق آسان نمود اول دلی افتاد مشکلها

f. 202b—204a

معماة

This portion is dated 25th Rabî'ul-Awwal A. H. 971.

4 ff. 204b—328a.

دیوان ثالث * *

Díuán-i-Sális.

Begins: *بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ* طرفه خطابیت ز سفر قدیم

After this a very short prose preface is followed by several Qasídás without alphabetical order.

f. 205a. The poet says that he began to compose this in A. H. 898, that is, just two years before his death.

f. 317a. *Ġazals* in alphabetical order.

f. *Qit'át* and *Rubá'iyát*.

This well known work has been repeatedly printed and lithographed, and some of the select poems have been translated into German by V. Von Rosenzweig, Vienna, 1840, by M. Wickerhauser, Leipzig, 1855, and Vienna, 1858, and by many others. *See Rieu* p. 6+3b.

The writings of the marginal column are omitted and also faded in many places but supplied by a modern rough hand. The top of the preface of each portion is fairly decorated. Dated A. H. 971. Written in a good minute *Nasta'líq* within gold ruled borders

No. CXLV.

Size $5\frac{1}{2} \times 2\frac{1}{2}$.

ff. 186.

ll. 12.

* تیمور نامه

Tímúr-náma.

A poetical history of the life and conquests of *Tímûr*, the great *Tatar*, in imitation of *Nizámi's Iskandar-náma*.

Author: 'Abdu'lláh Hátifí (d. A. H. 927, A. D. 1520, or 1521)

عبدالله هاتفي the nephew of *Jámí*.

For other copies *see Rieu*, p. 653, *Ethé.*, p. 646, *Sprenger* 422, *Camb. U. Lib. Cat.* p. 363.

Begins: *بِذَمِ خُدَائِي كِه فَكْرِ خُرد نِيَارِد كِه تا كنه او پي بُرد*

The *Tímúr-náma* is also called *ظفر نامه* *see Haj. Khal.* IV. page 176.

Mark these two lines of the text regarding its title.

f. 184b. ll, 8 and 10.

شدند آن حریفان فرخنده رای بسوی تهرنامه ام رهنمای
 چو دیدم دران قصه پر فروغ ظفرنامه یافتم بی دروغ

The poet mentions here his three previous poems, Laylá wa-majnûn, Shírín-wa-Khusrú and Haft-manẓar, and contrasts between the fictitious story of Nizámi's Alexander and his authenticated history of Tímúr, the materials of which he has, as he says, gathered from official records and other reliable sources.

f. 35a. A space for heading is left blank.

One or two folios missing at the end.

The work has been lithographed at Lucknow in 1869, with the title of ظفر نامه هاتفي

Not dated. Apparently beginning of the 18th century.

Written in a fair minute Nasta'liq.

No. CXLVI.

Size $5\frac{1}{4} \times 2\frac{3}{4}$.

ff 41.

ll 11.

* دیوان ساهمی

Díwán-i-Sahmí.

An incomplete copy of Sahmí Bukhári's Díwán containing Qaṣídas in praise of the nobles of Akber's Court and Gazals without alphabetical order

(d. bet. A. H. 973-980).

The poet derives his poetical name from the profession of his father who was a manufacturer of arrow.

Begins: ای شده از چو تو پدید! و چون باعث بود همه لطف تو بود

A copy of this is also mentioned by Sprenger, p. 553.

The present MS. breaks off with the verse

همچو ساهمی ز سر کوی تو ای سرو روان داله و شیفته و بی سر و سامان رفتیم

Spaces for headings are throughout left blank.

18th century. Written in a good Nasta'liq.

DICTIONARY.

No. CXLVII.

Size $7\frac{1}{2} \times 4\frac{1}{4}$.

ff. 409.

ll. 17.

* شرفنامه احمد منیري

Sharaf-nâma-i-Aḥmad Muuîrî.

A Persian Dictionary compiled A. H. 862—879.

Author: Ibrâhîm Qiwâm Fârûqî قوام فاروقی

For other copies see Rieu, p. 492, and Ethé., Col. 1,005.

Begins: بنام خداوند هستي به است . سرآغاز هر نامه را كه هست

The author has given the above title to the book in honour of his spiritual saint Shaykh Sharafu'd-Dîn Yaḥyá Munîrî.

The pronunciation of words is fully explained and their meaning illustrated by quotations of well-known poets. The work is divided into several Bâbs or Chapters, each of which is subdivided into Faṣls or Sections, and the words are arranged according to the first and last letters. Turkish words are explained in Persian at the end of each Faṣl.

The work is also known as شرفنامه ابراهيمي or فرمگ ابراهيمي

The words explained are in red and there are many marginal notes.

Not dated, apparently 17th century. Written in a fair Nasta'liq on thick papers.

No. CXLVIII.

Size 9×4 .

ff. 232.

ll. 24.

The same.

A defective and incomplete copy of the above work. Some five or six folios are missing in the beginning and the copy breaks off in the middle of فصل الهاء و باب الميم with the word مَنَّهُ. It is very much damaged and some two or three lines at the top of almost every folio are pasted over.

Not dated.

Sirca 1800.

Nasta'liq.

No. CXLIX.

Size 8 × 4½.

ff. 448.

ll. 15.

* ^{موسوید} افضل

Muwayyidu'l-Fuḍalá.

A dictionary of Arabic and Persian words explained in Persian with explanations of the poetical phrases used by the ancient poets.

For other copies *see* Rieu, p. 494, Ethé, col. 1006, Camb. U. Lib. Cat p. 227.

Author: Muḥammad Ibn Lád ^{محمد ابن لاد}

Begins:— ^{محمد متوافرة و مدایح منکذرة سر دادار دانا و تذکری دانا را}

On f. 2a the author enumerates a series of works on which his compilation is based. The text is divided into several books, subdivided into sections, and Arabic, Persian and Turkish words are explained at the end of each section. The words are arranged according to the first and last letters. The date of its composition as given by Blochman l. c. p. 9 is A. H. 925.

ff. 1-28. These are coloured folios, subsequently replaced in a later hand. The words explained are in red.

No. CL.

Size 7 × 4.

ff. 384.

ll. 20.

The same.

Begins as usual.

Not dated Circa 1800.

Written in a fair Nasta'liq.

No. CLI.

Size 9 × 6.

ff. 266.

ll. 23.

* ^{مدار الافضل}

Maḍáru'l-Afáḍil.

A dictionary of Arabic, Persian and Turkish words explained in Persian and illustrated by copious quotations of known poets, composed in A. H. 1001.

Author: Iláhdád Faydí bin Asadu'l 'Ulamá 'Ali Shír Sarhimdí

الهداد فيضي بن اسدالعلماء علي شير سرهمدي

For bibliography consult Rieu, p. 496, Ethé. col. 1008.

Begins:— ای نام تو درد زبان دگر است در هر دهنی کام و بیانی دگر است

The words are arranged according to the initial and final letters with proper abbreviations for Arabic, Persian and Turkish.

The chronogram $\text{فیض عام} = \text{A. H. 1001}$ giving the date of composition, mentioned by Ethé, is not found in the present copy.

f. 1b—98b. Written in a good minute Nasta'liq.

f. 99a—266b. Written in a careless ta'liq.

The words explained are over lined with red.

Dated the 7th Şafar, A. H. 1226.

No. CLII.

Size $6\frac{1}{2} \times 3\frac{1}{2}$.

ff. 367

ll. 15.

* مصطلحات الشعرا

Muṣṭalihātu'sh-Shu'arā.

A poetical glossary, in usual alphabetical arrangement, containing the explanations of words, phrases and metaphors used by the modern poets of Persia illustrated by quotations of well-known poets composed in 1180 A. H.

Author: Wárasta, known as Siyáلكotí mal.

وارسة معروف به سیدالکوئی مل

For other copies see Rieu, p. 502.

Begins:—

بسم الله مجربها مشخو انم و سفینه کاغذی در بحر سخن میوانم الهی شرط توفیق

In the introduction the author says that finding no dictionary sufficiently explaining the poetical phrases he determined to write one, and after labouring for fifteen years he began to compile the above work and gave it the title of *مصطلحات الشعرا* which is a chronogram for A. H. 1180.

f. 2a l. 4. راین نامه را به مصطلحات الشعرا که مفید تاریخ شروع تالیف است موصوم گردانیدم

after this the author enumerates a series of authorities he has referred to in his book by abbreviations.

The author's beautiful anthology جنگ رنگارنگ is mentioned by Sprenger, p. 146.

The leaves of the manuscript are badly disordered. .

The folios of the latter portion will run thus:—

ff. 270, 276, 272—345, 347, 346, 348, 349, 351, 355, 352, 353
354, 357, 359, 360, 361, 363—367.

Some leaves at the end are no doubt missing. Not dated
Apparently the latter part of the 17th century. Fair Nasta'liq.

No. LIII.

Size 7 × 3½

ff. 254.

ll 19.

* تاج المصائر

Tāju'l-Maṣādir

A Persian dictionary of Arabic infinitives, explained in Persian.
See Ethé, col. 1635; India, off. Lib. Cat. p. 236.

Author: Abû Ja'far Aḥmad bin 'Alî-al-Bayhaqî

ابوجعفر احمد بن علي البیهقي (d. A. H. 544.)

For life see Ricu above page.

Begins:— الحمد لله رب العالمين حمداً يفوق حمد الشاكرين

The words are arranged in usual alphabetical order, and the different forms of verbs are fully enumerated on f. 2a.

f. 1b. Is a repetition of the preface.

f. 2. Index of the divisions of chapters.

ff. 1 & 2 written in different rough hands.

The colophon is dated 165, a mistake for A. H. 1165.

Scribe: 'Abdul Ḥay. Fair Nasta'liq.

No. CLIV.

Size $6\frac{1}{2} \times 3$.

ff. 431.

ll 21.

* كَنُوزُ اللُّغَاتِ

Kanzu'l-Luġát.

An Arabic-Persian dictionary in which the most important and difficult words of the Qur'án and the Ḥadís are fully explained in Persian.

Author : Maḥammad bin 'Abdu'l Kháliq bin Ma'rúf.

• محمد بن عبدالحق بن معروف

For particulars and other copies see Rieu, p. 507; Ethé, col. 991, Ind. of Lib. Cat. p. 240; Ḥaj-khal, v. p. 256.

Begins.—

ابتدای هر سخن آن خوبتر در هر مقام
کو بود با حمد معبود خدای نیکنام
چو امر کنوز لغات حمد و ستایش نثار بارگاه الخ

Rieu and Ind. of Lib. Cat. omit the above verse altogether, and Ethé quotes it in the form of mere ordinary prose by omitting one or two words.

In the introduction the author says that he has based his work on some of the most important lexicons, such as 'Mujmil, Maṣádir, Luġátu'l-Qur'án, Qámús, &c., and composed it during the reign of Karagiya Sulṭán Muḥammad (A. H. 851—883) to whom it is dedicated.

The words explained are arranged according to the first and last letters and written in red.

Lithographed in Persia, A. H. 1283.

Not dated; latter part of the 17th century.

Written in a fair Nasta'liq within coloured borders.

No. CLV.

Size $6\frac{1}{4} \times 4$.

ff 316.

The same.

Another copy of the Kanzu'l-Luġát.

Begins as in Rieu and India of Lib. Cat. :—

چو امر کنوز لغات حمد و ثنا و ستایش بارگاه حضرت متکلمی الخ

ff 73—83, 115-116, 315 and 316 are probably torn away and new folios replaced in a modern fair Nasta'liq.

f. 127—316. Spaces for the headings of chapters are left blank.
Not dated, Sirca 1700. Written in a fair small Naskh.

No. CLVI.

Size $7\frac{1}{2} \times 4\frac{3}{4}$.

ff. 263

ll. 25.

منتخب اللغات شاهجهانی *

Muntakhabu'l-Lugát-i-Sháhjahání.

A dictionary of Arabic words commonly used in Persian composed in A. H. 1046 and dedicated to the Emperor Sháh Jahán.

For other copies see Rieu, p. 510, Ethé col. 992 and Camb. U. Lib. Cat. p. 242.

Author: 'Abdu'r-Rashíd-al-Ḥusaynî-al-Madanî-at-tatawî.

عبد الرشيد الحسيني المدني القنوي (d. after A. H. 1069).

Begins.—

سندایش و سپاس مالک الملکی را که تذکار آلائی بی احصائی..... الخ

In the introduction the author after highly eulogizing the Emperor Sháh Jahán says that his work is mostly based on the Qámús, the Şiháh, and Şuráh, f. 5b. The dictionary itself begins on f. 6b with the word **ابدء**

The words are arranged according to the initial and final letters. The chronogram mentioned in Rieu and Ethé is not found in this copy.

Copious annotations on the margin. Not dated; latter part of the 17th century. Written in rough Nasta'liq within coloured borders. The MS. is much damaged.

No. CLVII.

Size $10 \times 5\frac{1}{2}$.

ff. 265.

ll. 23.

* تابوس

Qábús.

A Persian translation of Al-Qámús, the well-known Arabic lexicon of Majdu'd-Dín Abú táhir-al-Fírúzábádî who died in A. H. 817—A. D. 1414. Complete in four volumes.

Translator: Muḥammad Ḥabíbu'lláh محمد حبيب الله

For particulars and other copies see Rieu p. 511, and Ethé col. 993, 1. Vol. I. Begins:—

حمد و نیایش گوناگون معروض حضرت علیهم و علامی که تعلیم کل اسماء از صفات خاصه اوست

In the preface the translator gives a detail account of Firúzábádî, and states that he has compiled his work on the basis of the Şuráh Kanzul-Lugát, Muntakhabu'l-Lugát, and explains, in the form of questions and answers, some of the most complicated points like the author of the Qámús. On f. 6b, l. 7, the translator says that he finished this work in 1147 A. H.

این تسوید در سنه یکهزار و یکصد و چهل و هفت هجری باتمام رسید
but the versified chronogram gives a later date.

تاریخ ز بهر سال آن پیر خرد ماه رمضان بود بگفت ای مالم = 1149 A. H.

The book is divided as usual into Bábbs (chapters) and Faşls (sections) and the words are arranged according to the system invented by the author of Siháh.

The dictionary itself begins on f. 19b with the word اباءة and breaks off in the beginning of فصل الهمزة with the word ابء

No. CLVIII.

2. Size 10 × 5¼. ff. 365. ll. 23.

Vol. II. of the above.

This volume is the continuation of the above first opening with باب الدال فصل الهمزة with the word ابء and breaks off in the end of باب الصاد فصل الیاء یوصی

f. 1b has been lately supplied in a rough hand.

f. 32b and 66a. Blank.

No. CLVIX.

3. Size 10 × 5½. ff. 264. ll. 23.

Vol. III of the same.

Opens with باب الصاد فصل الالف ابض and breaks off in the end of باب الصاد فصل الیاء ینابا

f. 66b.-67a blank.

f. 74b contains only three lines, and spaces are left blank without any gap in the text.

No. CLX.

4. Size $10\frac{1}{4} \times 5\frac{1}{4}$. ff. 351. ll. 23.

Vol. IV of the same.

The fourth and the last volume of the above Qábús opens in the end of باب القاف فصل الياء with the word يفتاق and ends with باب الياء فصل الياء detached letters are explained at the conclusion of the book.

These four volumes are written by one and the same hand in a fair and sometimes in a rough ta'liq. The words explained are written in red and noted on margins in bold Naskh. Not dated, apparently 18th century.

Rieu says that an earlier translation of the Qámús into Persian, by 'Abdur Raḥmán bin Ḥusayn in A. H. 1027, is mentioned in Stewart's catalogue p. 134.

No. CLXI.

Size $8 \times 4\frac{1}{2}$. ff. 156. ll 25.

* تاج الاسامي

Tájul-Asámí.

An Arabic-Persian lexicon. The name of the authour is not mentioned in the text, but Ethé (col. 979) says that in Fraser's hand-list the work has been ascribed, without any authority, to Zamakhsharí. The words are arranged according to the initial and the last letter, that is the first letter of a word contributing the Báb. and the last, the Faql.

On the fly-leaf a seal of Wájid 'Alí Sháh, late ex-king of Oudh, contains the following couplet.

خاتم واحد مای سلطان عالم بر کتاب ثابت و پُر نور بادا تا فروغ آفتاب

The text begins thus:—

الحمد لله المجدود بجميع الارضاني والاسماء المودوح..... الخ

Scribe : Shaykh Báyazid.

Not dated, apparently 16th century. Written in a fair Nasta'liq with incidental notes on margins. The words explained are written in Naskh.

TALES.

No. CLXII.

Size $7\frac{1}{4} \times 4$.

ff. 359.

ll. 15.

* طوطي نامه

Tūṭī-Námah.

The tales of a parrot.

Composed in A. H. 730.

Author: Diyá-i-Bakhshí ضیای بخشی (d. A. H. 751).

Begins:— حاجات بحضرت رزاق الاعانت في عشاء

For full particulars of the book see Rieu, p. 753, Ethé, col. 424. Two other versions by Abu'l Faḍl and Muḥammad Qádir are mentioned by Ethé. The work has been repeatedly printed and translated into several languages. The following concluding line gives the date of its composition:—

ز هجرت هفتصد و دهی بود امشب که این افسانهء گفتیم مرتب

f. 192. blank and ff. 272-278 are bound inverse.

Not dated: 17th Century. Written in a perfectly legible Indian ta'liq.

No. CLXIII.

Size $6\frac{3}{4} \times 3\frac{1}{2}$.

ff. 286.

ll. 15.

* عیار دانش (ناقص)

A Persian version of Kalila and Damna based on the translation of Husayn Wá'z.

Author: Abu'l Faḍl bin Mubáarak, the author of Akbarnama, who was killed in A. H. 996.

* ابوالفضل بن مبارک

Begins:— سپاس ازل و ابد خدادندیدوا که کران تا کران.....الخ

The work is divided into 16 chapters: for particulars see Rieu, p. 756, and Ethé, col. 420. After f. 285b many folios containing the Chapters. XIII—XVI are missing.

Scribe: Kunwal Kishan. Siroa 1800. Rough Ním Shikasta.

No. CLXIV.

Size 7 × 4½.

ff. 55.

ll. 18.

* قصة الجواهر

Qiṣṣatu'l-Jawáhir.

A story. The name of the auther is not mentioned in the text, and the title of the book is taken from the concluding line.

”تمت القصة دلکشای زوق افزای قصة الجواهر“

Begins:—

اما راویان اخبار و ناقلان اثار و محمد ثمان داستان کهن و خوسمه چندان..... الخ

The story runs thus:—

In the time of Shaykh Ṣan'án of Bagdád, Adar Sháh, the king of Abíz, having no issue from his first wife Zulála, a sorceress, married Saman Rukh, a maid of rare beauty, the daughter of an eastern king. Zulála conceiving however a bitter hatred against the new queen, took mischevious steps to destory her happiness, and at last contrived to render Samanrukh senseless by making her drink a magic potion. Azar Sháh was given to understand that Saman Rukh could be restored to her senses only by the help of Shaikh Ṣan'án. After great entreaties the holy Shaykh came to the king and advised him to ask help from Dána Dil and Rawshan Dámir, two disciples of his own. These men offered to cure the queen simply by narrating to her two stories. So each of them related a story to Saman Rukh and the miraculous effect was that she was restored to her senses and there was happiness all around.

The Ms. contains beautiful painted illustrations throughout, and the top at the preface is fairly decorated. Written in a good Nasta'lîq with gold ruled borders. Not dated. Sirca 1700.

LETTERS.

No. CLXV.

Size 5½ × 3.

ff. 291

ll. 13.

مکاتبات علامی مشهور به انشاء ابوالفضل

Makátibát-i-'Allámí, known as Inshá-i-Abu'l Faql.

The well known collection of the letters of Akber's great minister Abu'l Faql who was assasinated in A. II. 1011, collected and compiled

by 'Abdu's-Samad Afdal Muḥammad **محمّد افضل مبدالصمد** the nephew (sister's son) of Abu'l Faḍl in A. H. 1015.

Compare Rieu, p. 396, Ethé, col. 841, Ind. Off. Lib. Cat, p. 276.

The compiler says in the beginning that shortly after the death of Abu'l Faḍl he began to collect his letters, which he finished in A. H. 1015. The title **مکاتبات علامي** is the chronogram for the date of its composition. The entire collection is divided into three books called *daftars* or *Qisms* of which the last one is wanting in the present copy: they are as follows:—

1. Letters written in the name of Akbar.
2. Letters written by Abu'l Faḍl to Akbar and to the nobles.
3. Miscellaneous letters and selected pieces of prose writing.

A folio or two wanting at the beginning and the Ms. abruptly opens thus:—

بساط معرفت و کمال را پرورانۀ جمال جهان آرای خود گردانید

f. 111b. Book II begins thus:

عرضه داشت کمترین بدهد ابوالفضل بتوجه شاهنشاهی عنایت ایندی

The MS. ends with the sentence: “آغاز دفتر سیوم مکاتبات علامي”

The work has been repeatedly printed in the East. Not dated, apparently the beginning of 18th Century. Written in a fair Nasta'liq with occasional interlinear glosses and marginal notes in English and Persian in a modern hand.

ASTRONOMY.

No. CLXVI.

Size $7\frac{3}{4} \times 4\frac{1}{2}$.

ff. 156.

ll. 21.

* زيج الغ بیگ

Zij-i-Uluḡ-Beg.

The second or the revised edition of the astronomical and chronological tables of Mirza Uluḡ Beg.

Author: Sultán Uluḡ Beg bin Sháhrukh bin Timúr Gúrgán **سلطان الغ بیگ بن شهرخ بن تیمور گورگان** killed by his own son 'Abdu'l Latíf in A. H. 853=A. D. 1449.

Begins:—

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَ قَمَرًا مَنِيرًا

This edition, better known as زيج جديد سلطاني revised by the Sultán himself, was completed in A. H. 816 with the help of Šaláhu'd-Dín Músá, called Qádí-Záda-i-Rúmí and Ğiyásu'd-Dín Jamshídí. The latter died very shortly and his place was taken by 'Aláu'd-Dín Qawshjí who died in A. H. 879. The original edition known as زيج خاقاني was made by the above named Jamshid bin Mas'úd. For full particulars of the work see Rieu p. 456, Ethé col. 927. The work is divided into 4 Maqálas see Ethé, col. 927.

Maqála I. f. 1b 9b	} The third maqála is put before the II.
„ II. f. 22a 31a	
„ III. f. 10b 22a	
„ IV. f. 124 126b	

ff. 31b, 32a, 82b, 83a, 127a. Blank. ff. 127a-156a. Tables.

In many place spaces for tables are left blank. Not dated, Sirca 1700. Good Nasta'liq. The work has been repeatedly edited and translated into French, &c. See Ethé.

No. CLXVII.

Size 7 × 3½.

ff. 218.

ll. 21-23.

THE SAME.

An incomplete copy of the above work containing the first three maqálas only. Begins as above. Fair Naskh. Copious notes on margins. Not dated : Sirca 1700.

ff. 3-7. An Arabic treatise on astronomy by 'Abdu'l Jalíl-al-Hárisí, dedicated to 'Ináyatkhán bin Amír Abu'l-Hasan, divided into two maqálas and Khátima. Written in small Nasta'liq, dated A. H. 1074.

MEDICINE.

No. CLXVIII.

Size 10 × 7

ff. 412.

ll. 17.

* قرابادین قادری

Qarábádín-i-Qádirí.

A book on *compound* medicaments.

Author: Muḥammad Akbar called Muḥammad Arzáúí bin Mír Hájí Muqím محمد اکبر معروف بن میر حاجی مقیم (d. A. H. 1134).

Composed in A. H. 1126.

Begins :— ^رتذای که شایان جناب مستطاب حضرت الهی..... الخ

In the introduction the author after enumerating his several previous works on medicine says that he began to write this at the request of some venerable personage and entitled it after the name of his spiritual guide, the celebrated Saint Sayyad 'Abdu'l Qádir Jilání.

The book is divided into twenty-three Báb or chapters, and not in twenty-two as noted on f. 2a, ll. 3 and in each Báb the medical preparations are alphabetically arranged.

At the end the colophon says that the Ms. was copied by Faḍl-i-Masīḥ by the order of his grandfather, who was requested by Dáúḍ Şáhīb Sháhábáz Armaní on the 12th December A. D. 1811, in Lucknow.

Written in a fair Indian Ta'liq.

GRAMMAR.

No. CLXIX.

Size 6 × ¾.

f. 102.

ll. 13.

* تشریح الحروف

Tashríḥ-al-Ḥurúf.

A treatise on Persian Grammar containing a full explanation of all the parts of speech and the various forms of conjugation with the meanings of the detached letters and their permutation. *Composed* in A. H. 1173. Author: Mír Ḥusayn Dúst Sambhalí ibn Mír Abú Ṭálib. میر حسین دوست صیقلی ابن میر ابو طالب

Begins :—

سپاس بیقیاس مصنفی را که نسخه مفردات حروف از تصنیفات قدرت

In the preface the author tells us that after receiving his education from Shaykh Faḍlu'lla in Sháh Jahan Abad he went to Bareilly where he compiled this book at the request of some friends in A. H. 1173, which date is obtained from the following line :—

تشریح نادر = A. H. 1173 the words تشریح نادر است و بیاض نشاط هم
Not dated : Circa 1800. Fair Nasta'liq.

TRANSLATION FROM SANSKRIT.

No. CLXX.

Size 8 × 4.

ff. 354.

ll. 17.

* بهاگوت گیتا

Bhágwat Gítá.

A Persian translation of Bhágwat Gítá evidently identical with that in Jone's Collection in India Office Library, No. LXXIII, page 57.

This MS. is divided into twelve chapters, and the beginning of volume second of the above catalogue is identical with the beginning of Chapter X of this copy. Two other versions, ascribed to Abu'l Faḍl, are described in Rieu, p. 59. For other versions see Ethé, col. 814:

Begins:—

ادل بهاگوت را گفتند که چون ناراین برهما را از کنول نابهه پیددا کردند

The present Ms. contains beautiful painted illustrations, see ff. 23, 144a, 167a and 196b, and an index is added at the beginning.

At the end of most of the chapters the words "compared with the original" are mentioned.

Scribe:—Mansukh Rái.

The colophon says that the MS. was copied by the order of Mumtāzu'l Mulk Fakhru'd Dawla لمر (? Shán Šāḥib Bahádur Tahawwur' Jang on the 16th Jamádí-al-Awwal A. H. 1213 at Sháh Jahán Ábád.

Written in a very neat and beautiful Nasta'liq. The chapters are written in red.

TRANSLATIONS FROM ENGLISH.

Size 8 × 6.

ll. 17—20.

Persian translations from the Mathematical course of Charles Hutton.

Translator:—'Abdu'r Raḥím Gurakhpúrí, otherwise called 'Abdu'r Raḥím Dahriyya, who called himself 'Abdú.

عبدالرحیم گورکھپوری For his life and other particulars we may refer to his autobiography mentioned in the next MS. His famous work 'Kārnama-i Ḥaydarí,' an account of Ḥaydar 'Alí and Típú

Sultán has been published in Calcutta in 1848. The author is quite modern and died in Calcutta.

The translations are in five small volumes, of which the first is wanting. Each volume begins with a preface of the Translator.

No. CLXXI.

Vol. II. ff. 93.

Containing the translation of Algebra, including Definitions and Notation, Addition, Division, Fraction, Involution, Evolution, Surds, Arithmetical Proportion and Progression, Infinite Series and their Summation, Equations (up to higher equations), Simple and Compound Interests and Annuities.

Begins:—

این سواد آینده که بر اهم مسائل عملی جبر و مقابله..... الخ

The preface is dated October, 1825.

No. CLXXII.

Vol. III. ff. 86.

Translation from Geometry, including Definitions Axioms, Theorems, Ratio and Proportion, and Application of Algebra to Geometry.

Begins:— پارسی آینده که اولاً از اهم اصطلاحات فن هندسه

Dated June 1825.

No. CLXXIII.

Vol. IV. ff. 151.

Containing translation from Plane Trigonometry.

Begins:—

این پارسی آینده که اولاً بر اصول پلین طریگونیا محیطی..... الخ

Dated April 1826. ff. 130—151.

Tables containing the Logarithms of the number from 1—1000.

No. CLXXIV.

Vol. V.

ff. 87.

Translation from volume II of the above named work containing
Physics and Mechanics.

Begins:—

این پارسی آبنده حاکی که از بعضی علوم عملی بسیار نافع.....الخ

Dated September 1826.

All these copies, without any definite title, are believed to be in
the author's own hand-writing.

MIXED CONTENTS.

No. CLXXV.

Size $7\frac{3}{4} \times 5\frac{3}{4}$.

ff. 81.

ll. 18.

* شگرف بیان

Shigarf-Bayán.

Author: 'Abdur Raḥîm Gurakh Púrî, otherwise known as 'Abdu'r
Raḥîm Dahriyya, who called himself 'Abdú.

* عبدالرحیم گورکھپوری (see above number).

Contents:—

ff1—23*b*.—History of the genesis and evolution of the human
race.

Begins:—

بنال ای بلبل شوریده دی جگر تفنیده ر غم دیده دی

ff 28*b*—32*a*. The autobiography of the author. Containing his
birth, education and his travels through Afghanistan with Messrs.
Elpheniston and Fraser, and his stay at Calcutta and other places in
India.

ff 32*a*—33*b*. Gazals and Qaṣídas.

ff 34*a*—37*a*. An essay on generosity and honesty f. 38 blank.

f. 39*a*. A letter addressed to Mr. Lumsden by the author, where
he calls himself " 'Abdú."

f. 39*b*. Blank.

ff. 40*a*—58*b*. An Arabic treatise on astronomy.

ff. 59a—62b. Blank.

ff. 62a—65a. A pamphlet in which the author explains in detail five important reasons for translating, into Arabic and Persian, the standard works on astronomy, geography and mathematics of English and Continental authors.

ff. 65b—68b. Blank.

ff. 69a—70a. Reasons for preferring the work of Simpson to that of Našîru'd Dîn Tûsî on the elements of Euclid. (Arabic.)

ff. 70b—72b. Blank.

ff. 73a—81a. Some observations on the Pythagorean and Copernican systems of astronomy (Arabic).

No. CLXXVI.

Size 7 × 3¼.

ff 222.

ll. 15.

(I.) ff. 1a—137a.—

* همای همایون

(Humái-Humáyún).

The well known Masnawî poem on the love adventures of Humái, a prince of Kháwar and Humáyún, a daughter of the Emperor of China, composed in A. H.: 732.

Author:—Kamálu'd-Dîn Abu'l 'Atá Muḥammad bin 'Alî poetically known as Khájá Kirmánî. (d. 753 A. H.)

كمال الدين ابوالعطا محمد بن علي معروف به خواجه کرمانی

Vide Sprenger, p. 472. Rieu and Ethé (under the heading of poetry). Begins:

بنام خداوند بالا و پست که از هستیش هست شد هر چه هست

The author gives the date of its composition in the following line of the versified chronogram (see. f. 136b. L. 3.)

کنم بذل بر هر که دارد هوس که تاریخ این نامه بذل است و بس

The word بذل = 732 (A. H.)

f. 8 should be followed by f. 12 (the intermediate folios are the leaves of the ملفوظات امیر نیمور mentioned below).

The MS. is dated thus:—

در اتمام این نامه گنج بود ز هفت روز هزار و صد و پنج اود

i.e. 1105, A.H.

Scribe: 'Alī Beg, son of ġaní Beg, fair Nasta'liq.
(2) ff 139b-149b.

رساله از گفتار سلطان امیر علی *

A poetical manual on caligraphy, by Sulţán 'Ali-al-Mashhadí
سلطان علی المشهدی (d. A. H. 920).

The author after highly praising the caligraphy of 'Alī bin Abú Tálīb, lays down certain rules for the same. He further says in the conclusion that he composed this small treatise at the age of eighty. The date of demise of this celebrated caligrapher given by Rieu is A. H. 919, but in the following concluding line we find that he was alive till A. H. 920:—

سال اتمام نظم این نامه نهصد و بست زد رقم خامه

(3) ff 151-222.

ملفوظات امیر تیمور *

The memoirs of Tímúr translated from a Turkish original by Abu Tálīb-al Ḥusaynî ابوطالب الحسیني and dedicated to Sháh Jahán.

Begins:— حمد بلیغ شجاعتی را که بمقتضای آیه کریمه.....الفتح

In the preface the author tells us that in the Library of Ja'far King of Yaman, he had found a Turkish book in which Amír Tímúr had recorded an account of his life from his seventh to seventy-seventh year, and that he translated it into Persian for the guidance of Kings.

The work has been translated into English by Major Charles Stewart.

ff. 9-11 should be placed after ff. 222.

Not dated. Apparently the latter part of the seventeenth century.
Written in a neat Nasta'liq.

No. CLXXVII.

Size 7×3½

ff. 157.

ll. 11-16.

1. ff. 1b-73.

A Persian translation of Lubábul Akhbár, a collection of Ḥadís, containing some 400 traditions of the Prophet. The work is divided into forty chapters, each containing ten traditions.

Translator:—Muḥammad Maḥmúd. محمد محمود

Begins:— حمد بئسجد و مدح ببعدهد مرشدای را..... الخ

The title of the book is not mentioned anywhere, but on the top of the preface it is called "تذیبه الغافلین"

Scribe: 'Umar Khán, dated Shawwál A. H. 1147. Written in different hands.

2. ff. 73-79.

* چهل حدیث

A Persian translation of the forty traditions of the Prophet also known as الأربعین see Pertsch. Ber. Cat.

Begins:— قال النبی صلی الله علیه وسلم من قراء وحفظ..... الخ

3. ff. 80a—127b.

* تذیبه الغافلین

A Persian translation of a selection of Hadís and texts of the Qur'án by Baháu'd-Dín Ibráhîm Sirhindî ابراهیم سرهندی divided into 9 chapters.

Begins:— الحمد لله الذي امرنا بالعلم..... الخ

Not dated. Beginning of 18th century. This and the above MS.S. are written in one and the same rough hand.

4. ff. 128-149.

* رشد المجالس

A small theological tract of the Hanafite School by Músí ibn Muḥammad Súrwán Afġání موسی ابن محمد سوروان افغانی

Begins:— الحمد لله لولیه والصلوة علی نبیه..... الخ

Not dated, Sirca 1800. Rough ta'liq.

5. ff 149a-15`b.

* فالنامه

It is an incomplete treatise called Fálnáma (or interpretation of dreams) Written in a worse and careless hand.

No. CLXXVIII.

Size 6½ × 3½.

ff 153.

ll. 12-15.

1 ff. 1-66b.

* جامع الروایات

A Persian translation of some important points of فقه (Muhamadan law) relating particularly to the laws of marriage and divorce, liberation of slaves, and transaction, with the opinions of the four

Imáms on every point by Muḥammad bin Lala Beg bin Imám Qulí Jaláir جلالير محمد بن لاله بيگ بن امام قلی dedicated to Aurangzeb.

Begins:—
 احمد دله الملك العالم والعاقبة للمتقين العظام

Some folios missing at the end.

ff. 67 and 68a. Blank.

Not dated, Sirca 1800. Fair Nasta'liq.

2. f. 68b-76b. (Arabic.)

3. ff. 76a-97b. رباعيات عمر خيام *

An incomplete portion of the well known quartains of 'Umar Khayyám not in alphabetical order.

Abu'l Fath 'Umar ibn Ibráhîm-al-Khayyámí,

ابوالفتح عمر ابن ابراهيم الخيامي

the famous mathematician and astronomer (d. A. H. 517) See Rieu, p. 546.

Begins:—

يارب من اگر گناه بشدد كردم بر جان و جواني و تن خود كردم

The MS. is defective at the end, and it breaks off with the following lines:—

از باده ناب لعل شد گوهر ما آمد بفرغان ز دست ما ساغر ما
 از بس که هميشه بخوريم می برسوی ما در سر می شدیم و می در سر ما

Not dated: 1800. Rough Ntsla'liq.

4. ff. 98a-106b

A small treatise bearing commentary on the word مفضض that is 'the making of silver' and its use.

The author, who does not mention his name, explains fully the different meanings of the word by referring to several dictionaries, and gives the opinions of Imám Abú Ḥanifa and his two pupils, Muḥammad and Abú Yúsuf and other authorities about using the samo.

Begins:—

بدانکه غرض اصلي و مقصود کلي از تحرير اين رساله آنست

ff. 106b-107b. Blank. Not dated, Sirca 1800. Rough ta'liq.

5. ff. 107b-111b.

A treatise, without title and the name of the author, containing advices on the principles of Ṣūfism illustrated from the quotations of verses from Mawláná Rúmi.

Not dated, Siroca 1800. Fair Nasta'liq.

6. ff 112a-127b.

A fragment of Mawláná Rámí's Masnawí from the beginning
to نمائیل در بیان کنکه خود را بشناسد

Not dated. Recent. Nasta'liq hand.

7. ff 128a-141a. Varieties of Arabic and Persian verses of no
importance in different hands.

8. ff 141b-153b.

A poem in Hindî language from a Panjábí poet whose poetical
name, he says, is Arshad ارشد composed in A. H. 1170.

Begins:—

یا سب سین یاد همسایونکی اندر ذی مسلم
اشک کو خون سین صلا یا تا هوا چاری بهم

Dated A. H. 1172. Fair Naskh.

No. CLXXIX.

Size 5 $\frac{3}{4}$ × 3.

ff 110.

ll. 13.

1. ff 1-19.

An anonymous Persian treatise containing good advices to kings,
rájas and chiefs, dedicated to Mahárája Bahádur Ráj Ballam, the
author's benevolent master.

The author who calls himself Zaynu'd-Dín poetically named Rasáí
says in the preface that he belongs to the Imamí sect.

Begins:—

زهی حکمت راتو؟ جهان کنزین رخهی قدرت خالق آسمان و زمین

f. 20a. Blank. Not dated: 1800. Fair Nasta'liq.

2. ff 20b-110b.

A Persian grammar entitled “جامع الفوائد” containing infinitives
with their Urdû meanings. Alphabetically arranged.

Begins:—

بعد از شکر و سپاس فاعل حقیقی که صورت انسانرا از قلم تقدیر بر صفحه

ظهور کشیده *

The author, who gives his name as Sa'ádatu'lláh, says in the preface
that he composed this grammar for his son Gulám Shams. The
meanings of detached alphabets are explained, illustrated by quotations
from known poets.

Dated A. H. 1216. Neat Nasta'liq.

No. CLXXX.

Size 8 × 3½.

ff 298.

ll. 19.

1. ff 1b-55b.

An account of the ancient and modern sages and philosphers and their sayings collected by Sayyad Šadr سید صدر see Pertsch. Berl. Cat. No. 71 and Rieu, p. 834 No. XIX.

Begins:—

سپاس و ستایش حکیمی را که اول بی اول اوست قاصر از دریافت

ff 1-37. Contain an account of the ancient philosophers, and ff 37-55 that of the modern philosophers.

The name of the author or the title of the book is not mentioned in this or in any of the two following adjoined works which are compiled by the same author.

2. ff 56b-232a.

A work on theology and Muḥammadan Law illustrated by the sayings of the Prophet and his associates.

Begins:—

ابتدای کلام بنام خداوندی سزااست که ابتدای هر چیز از دست

On f. 57a the author says that the above previous work is a selection from تاریخ حکما or the history of the philosophers. After this he begins the مقدمه with علم تعرف and جهل مذمت ff 232b and 233a blank.

3. ff 234-298.

A treatise on ethics containing good advices to kings illustrated by short anecdotes.

Begins:—

الحمد لله رب العالمین کما هو اهله وصلواته علی الذبی و آله کما هو حقه

Some folios are missing at the end.

Not dated. Apparently the latter part of the seventeenth century. Written in a fair Nasta'liq hand.

No. CLXXXI.

Size 7 × 4.

ff 75.

ll. 12.

Contents:—

1. ff 1-19a.

* الرسالة الکبری

A larger treatise on logic entitled Risála-i-KubrÁ by Sayyad Sharíf Jurjání شریف جرجانی سید (d. A. H. 816).

Other copies are also mentioned by Rieu and Ethé.

Begins:—

بدانکه آدمی را قویست در آنکه منقش میگردد درو صور اشیا چنانکه در آنینه
ff 19b, 20, 21 and 22a. Blank.

* الرسالة الصغرى

2. ff 22b-26b.

A smaller treatise on logic by the same author.

Begins:—

بدانکه هرچه در ذهن دراید اگر خالی از حکم باشد آنرا تصور خوانند.....الخ
ff 27 and 28. The contents of these folios are mere repetition of
those of ff 1a-3a up to line 9.

ff 29 and 30 repetition of some readings of the next following
work, "Hidáyátu's-şarf."

ff 32b-34a. Blank.

3. ff 34b-75.

* هدایت الصرف

A Persian treatise on Arabic grammar containing definitions and
inflexions.

The name of the author is not mentioned anywhere, but it is said
in the beginning that he composed it for his son, Shaykh 'Abdul
Farah 'Abdu'l A'lá.

Begins:— الحمد لله رب العالمين والصلاة والسلام على خير خلقه

f. 63b should be followed by f 65a.

f. 70b " " " 64a.

f. 64b " " " 71a.

All these are written in the same Nasta'liq hand.

Not dated: Sirca 1700.

No. CLXXXII.

Size 6 × 2¼.

ff. 310.

ll. 13.

* معدن الجواهر

Ma'danu'l-Jawáhir.

A collection of tables composed in A. H. 1025, for Jahángír by
Mulla Tarzî ملا طرزی who died in A. H. 1025.

Begins:— جهان جهان نیایش جهاندار پرا سوزد.....البح

The work is divided into 17 chapters, for full account *vide* Ethé col. 432, see also Rieu, 1038.

ff. 188*b*-310*a*.

* اقبالذامهٔ نذالفقارخانی

A short account of Nawáb Du'lfiqár Khan's expedition against Ma'sum Khan composed in A. H. 1068, during the reign of Aurangzeb at the request of Mirza Muḥammad Táhír.

Begins:— حمد بشهد و ثنای بیعد پروردگار پرا سزامت

Scribe: Muḥammad Zamán (?), dated A. H. 1069. Rough Nasta'liq.





UC SOUTHERN REGIONAL LIBRARY FACILITY



AA 000 479 977 1

University of California
SOUTHERN REGIONAL LIBRARY FACILITY
305 De Neve Drive - Parking Lot 17 • Box 951388
LOS ANGELES, CALIFORNIA 90095-1388

Return this material to the library from which it was borrowed.

APR 16 2007

Universi
South
Libra